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GEO. W. REICHENBACH.

PAPAL ROME AS IT IS;

BY

A ROMAN.

WITH

AN INTRODUCTION

BY THE

REV. W. C. BROWNLEE, D. D.,

OF THE PROTESTANT REFORMED DUTCH CHURCH OF NEW YORK.

BY REV. L. GIUSTINIANI, D.D.,

FORMERLY A ROMAN PRIEST, NOW MINISTER OF THE EVANGELICAL LUTHERAN CHURCH.

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RECOMMENDATIONS.

I have had the pleasure of examining the work written by the Rev. Dr. Giustiniani, entitled "PAPAL ROME AS IT IS, BY A ROMAN."

Dr. G. treats of twenty-seven prominent subjects in the Roman Catholic System, preceded by an account of his own conversion from the religion of Rome, in which he was born and educated, full of deep interest. On each of these leading articles of Romanism, he writes as one who knows his subject thoroughly, and feels most deeply. We perceive, at every step of his discussion, that we are listening to a man who had been a Roman Catholic "dyed in the wool," and who has, of course, had opportunities which no Protestant, perhaps, ever had of knowing the secrets behind the curtain; and who has had feelings deep and intent, such as we never knew who never wore the mental chains of popery. He fails not to manifest the best spirit, and kindest sentiments, even while he is uttering the severest truths. He is anxious to reach the heart, as well as to gain the ear of the Roman Catholics, his former fellow disciples; over whom his heart yearns (as did that of St. Paul) to win them away from "The Man of Sin" to "The most Holy One"—away from "*The cross of Antichrist*," TO THE CROSS OF CHRIST JESUS HIS LORD.

His style is not that of a polished English scholar. It is that of a learned Italian doctor, who is, indeed, master of his own beautiful and flowing Italian, but who is writing in a language foreign to him. And this, to my mind, carries with it an external evidence of the authenticity of the work. I therefore beg leave to commend it to the public, as a work exceedingly valuable, coming from such a man; and calculated, both from its mild spirit and rich materials, to do much good in opening the eyes of the Roman

Catholics, and instructing Protestants under divine grace. Here is a witness from Rome, a former priest, brought up under the eyes of the pope and cardinals, fully confirming all that we have been asserting of Rome, for years past.

W. C. Brownlee,
Of the Protestant Reformed Dutch Church of New York.
New York, March 22d, 1843.

Baltimore, *March 30th*, 1843.

I have carefully read Dr. Giustiniani's manuscript, and most cheerfully recommend the book to all persons desirous of ascertaining the character of "Popery as it is." The Dr. writes in a spirit of kindness, and he aims at nothing else than an exposition of the errors which so long shrouded his own mind, but from which, by the grace of God, he has been delivered. His hope is to enlighten the minds of his Romish brethren in this country, in regard to the enormous corruptions of the system as they are manifested in a country where the purifying influence of Protestantism is not felt.

John G. Morris.

I have read with great interest the larger part of a manuscript submitted to me by Dr. Giustiniani, in which he narrates the gracious dealings of a merciful God with him—whereby he, being a native of Rome, and a papal priest, was brought, even in the city of Rome, to a saving knowledge of the truth as it is in Jesus. The manuscript contains, moreover, short and forcible discussions of a number of the errors and corruptions of popery, and descriptions of many places and practices in Rome, all of which have a vividness and force which nothing but personal contact could impart. My opinion is that this work cannot fail to interest and instruct the reader, and I take much pleasure in recommending it to such as have any confidence in our judgment in such matters. I also add, with much sensibility, that having known the excellent author for some years, I rank him among our esteemed friends.

and have the utmost confidence in him as an enlightened gentleman and warm-hearted Christian.

ROBERT J. BRECKINRIDGE,
Pastor of the Second Presbyterian Church, Baltimore.
March 27th, 1843.

I entirely concur in the views expressed by the Rev. Dr. R. J. Breckinridge, and will only add, that if Dr. G.'s work receives the circulation and attentive perusal which it deserves, it cannot fail to become the instrument of great good in the cause of pure and scriptural religion.

B. KURTZ.

Baltimore, March 28th, 1843.

BALTIMORE, *March 28th*, 1843.

"PAPAL ROME AS IT IS," briefly but faithfully, presents Romanism to view as it exists and exerts its influence, in twenty-seven distinct and prominent points of light. It is from the pen of a native Roman, trained from infancy in that fallen church—for several years a priest officiating in Rome itself, an eye and ear witness of the abominations he describes. It is the testimony of a most competent witness. His abandonment of Rome must have been the result of deliberate and enlightened conviction. He took every step surrounded with most imminent danger, and at the sacrifice of his worldly prospects of honor, wealth and power. His eye must have been single—his motive pure—his aim the glory of God. His position gave him a commanding view of the whole subject, and the singular artlessness and simplicity of his statements present internal evidence of the faithfulness of the narrative. Having attentively read the entire work in manuscript, I most unhesitatingly bespeak for it a faithful and candid perusal by both Protestants and Romanists. If the facts detailed be *correct*, Romanism should be at once abandoned as an incurable system of error, idolatry, and moral pollution. If *false*, every dictate of *decency*, to speak of no loftier motive, demands that its false statements be exposed and overthrown. My personal acquaintance with Dr. Giustiniani commenced some three and a half years

since. From the first, till now, I have found him the zealous devoted Christian gentleman and faithful minister of the gospel of our Lord Jesus Christ, whom "I love in the truth," and am happy to have the honor of numbering among my highly valued Christian friends. Let this little volume be read with prayerful attention, and with a heart *ready* to take on the beautiful impress of truth.

JOHN S. MITCHELL,
Agent of the American and Maryland Bible Societies.

INTRODUCTION.

My estimable and learned friend, the Rev. Dr. Giustiniani, the author of the following pages, is a native of Italy, born and educated in the city of Rome. Of course, he drank at the fountain head of Romanism, and imbibed deeply its genuine spirit from his infancy. He was one of Rome's cherished sons. He had advantages unspeakably superior to those of travelers and strangers, who see only the exterior of Rome's religion; and can detail of course nothing more than they have seen and heard. He is a native of Rome and was admitted behind the curtains, and into all her secrecies, and mingled with the hierophants, in all "the chambers of her imagery;" and was fully initiated into all the orders and mysteries of POPERY AS IT IS IN ROME. Hence, with the pencil of a master spirit does he delineate Rome's religion and Rome's morals, with these advantages which few others possess.

Bishop England and other Roman prelates, have delighted to call Rome "the metropolis of the Christian world." Now, as is the fountain head, so must each stream be that issues from it. Whatever may be said of the Roman Catholic religion, it must be found in its utmost perfection, for good or for bad, at its fountain head—Rome.

When God established his throne of old, in the capital of his church, namely, Jerusalem, she was the glory of all lands, and remained so during her palmy days. She sent forth her salutary influence, in her pure doctrines, her divine worship, and by her spiritual members walking in the beauty of holiness over all the land. But a city which is the fountain head of a false and corrupt religion, has never ceased to send forth her polluting streams of idolatry, superstition, unbounded vice and atheism! Witness Sodom, Babylon, the cities of Egypt, Greece, Pagan Rome, Mecca, and the metropolis of the modern religion.

Of course, if modern Rome be "the metropolis of the Christian world," she must be as Jerusalem was, in her holy and palmiest days. She must be pre-eminently pure in her head and in her members, in her doctrines, worship, and morals. But if she is the capital and throne of an apostate church, and an idolatrous religion, then is she "the land of graven images and is mad upon her idols."* And her pope and her cardinals must be pre-eminently corrupt in doctrine, worship, and morals; like

* Jerem. l. 38.

all the other leaders of the army of rebellion against the Lord of Hosts! And thence, from her Vatican, do her hierophants pour forth, as through widely opened flood-gates, streams of pollution and death over all the lands and the people who bow the knee before her altars and her images!

We need witnesses and testimony to throw still more light on this matter. And here we have a distinguished witness presenting himself before the public. Dr. Giustiniani comes to us from *that* fountain head Rome, to do this. He has seen all, examined all, and candidly tells us what he knows as an eye and an ear witness. He has stood as a favored priest in the pope's levee. He has mingled with cardinals and all gradations of prelates and priests in "the metropolis of the Roman Catholic world." He comes among us with his "parchment" documents, with the seals of Rome stamped on them; and his testimonials from Geneva, where he solemnly recanted the false religion of Rome and made a Christian profession. He lifts his voice of solemn warning and instruction, and speaks with earnestness, with enlightened zeal and ardent feelings, chastened by compassion and love to his benighted fellow men. Unwilling to exaggerate and too honest to conceal the truth, he presents to us the picture of Rome and Romanism "*as it is*" at this day. His frank and explicit testimony with that of others, helps us to decide with less and less difficulty, whether Rome be "the metropolis of the Christian world," or the very fountain head of THE GREAT APOSTACY predicted by Daniel, Paul, and John.

We beg, therefore, a respectful hearing to him, by all Protestants. They will find that he confirms all that we, who have been drawn into the field against the papacy, have been uttering on the public ear these many years past. And every candid Roman Catholic will, we trust, allow him also a fair hearing. He comes not as your enemy. Judge ye for yourselves. He utters no harsh reflections on you. His heart loves you. He knows how to pity and sympathize. For *he* has worn these same chains which are now on your limbs. And by the grace of God, he has broken off and cast from him the cruel yoke which ambitious men have cruelly placed on your necks. He comes to tell you how happy—how truly happy he *now* is, since he cast away a novel and human religion, and received the pure Christian faith; since he exchanged *the cross* of Rome for THE HOLY CROSS of our Lord Jesus Christ; since he renounced the Romish slavery of the mind, and became "the freeman of the Lord." And his bowels of compassion yearn with paternal affection over you, whom he longs to woo over to the same divine faith, and the same Christian felicity which he enjoys.

The following I give in his own words: "I know the feelings of Roman Catholics, and assure my Protestant brethren, that harsh words and reproaches will not be the means of converting one papist. Some writers whose intentions are pure, whose desire is to propagate the gospel, but who are unacquainted with the *interior* scheme of popery, can but limit their zeal to a dry theological discussion. They recur to the councils, and quote the canons; of which the body of the Roman Catholics are totally ignorant. Hence it is no wonder that they deny the authenticity of the documents adduced; and that they resist the truth and oppose it with all the might of their unregenerate hearts.

"I have before me,"—continues Dr. G.—"some pamphlets written by some new converts," whose eyes the Lord had opened, and enable them to see the errors of popery; but who seem to betray a spirit of bitterness against their old friends, as if they thought that the more violent they are against the church of Rome, the better Protestants they will appear; and the more they denounced the pope and his priests, the more they will be appreciated and loved by Protestants! But the Lord has impressed my mind differently. He has shown me not only the errors of popery, but also "THE TRUTH as it is in Jesus." When I left the church of Rome, I did not cease to love the members of it; nor to pray for the conversion of their souls—yea, even for those of my bitterest persecutors.

"Hence," adds he, "I have taken up the pen to write, *not* against Romanists, but on their behalf. I come to offer myself as an humble, but faithful guide, I trust, to lead them into a candid and devout investigation of the divine truths of the HOLY BIBLE, and to aid them to compare these truths with the dogmas and precepts of the Roman Catholic faith. I come to help them in God's name, and by his grace to do what HE has enabled me successfully to do myself. And when I have the painful task faithfully to lift the veil and expose the fatal errors of popery and the abuses of the Roman church; it will only be with the view of laying before you, my friends, in love, and with earnest prayer, THE FACTS of which I have been an eye and an ear witness; and also the PRACTICES which every Roman Catholic must adopt, although they are manifestly contrary to reason and to the practices of the primitive church, and to the living word of God.

"And allow me to indulge the hope," adds Dr. G. "that every Roman Catholic who reads these pages, will not hesitate to imitate the applauded conduct of the ancient noble Bereans; and search for themselves the scriptures, to see whether these things be so. For contrary to the erring traditions of the fathers,

the most High God has declared that "the holy scriptures are *able* to make you wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15. And again He saith, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39.

"Above all," adds my estimable and beloved friend Dr. G. "I am anxious to exhibit to my Protestant and Roman Catholic friends, the miraculous manner in which my blessed Lord and Master brought me out of the darkness of popery by my conversion to the light and hope of the blessed gospel of his grace.

"Finally, if through the medium of this my feeble effort, there should be even *one* soul brought not only from popery to Protestantism, but into the heavenly light of THE SUN OF RIGHTEOUSNESS; and should thence be enabled to burst asunder the fatal chains of tradition, superstition and idolatry, which it was my calamity to wear *thirty-one* years, and come forth redeemed and disenthralled, my labors shall be amply recompensed; and all the praise and glory shall be to THE DIVINE God, Father, Son, and Holy Ghost: Amen."

W. C. BROWNLEE,
Of the Protestant Reformed Dutch Church of the City of New York.

New York, April, 1843.

PAPAL ROME AS IT IS.

CREDENTIALS OF THE AUTHOR.

I HAVE no doubt, that some into whose hands this little volume may fall will stigmatize me as a heretic; but it matters not what men may say; I will answer them in the language of the apostle, that—"I am determined not to know any thing among men, save Jesus Christ, and him crucified."

There will be others, as is usually the case, who will say that I have written to gain favor with Protestants, from whom I may have received some temporal support. With regard to a charge of this character, I would appeal to the Protestants of *all* denominations, if any of them can come forward and say that I have asked, or even received the value of a farthing from any one of them in the Union, in the form of assistance; but quite the reverse, for I have often laboured without any emolument, for the promotion of the Redeemer's kingdom.

To prove this I will advance an instance from the proceedings of the Synodical Convention of the Evangelical Lutheran Church in the State of Maryland, for the year 1840, by the President, the Rev. Benjamin Kurtz, D. D.

"On the 14th November, the Rev. Dr. Giustiniani, formerly a respectable and zealous Roman Catholic priest in the city of Rome, but for several years a faithful Protestant minister of the gospel, in the employment of the Western Colonial Missionary Society in England as missionary in Australia, applied for admission into our Synod. After examining his numerous and flattering credentials from the most respectable sources, and satisfying ourselves of his qualifications and the purity of his motives, we cheerfully received him, and it will now devolve upon the ministerium to decide as to the propriety of that act.

"The committee constituted to take measures to erect a missionary station, for the benefit of our German brethren on Fell's Point, Baltimore, composed of the Rev. Dr. Kurtz, sen., the Rev. Mr. Morris, Mr. Sauerwein, and your President, appoint-

ed the Rev. Dr. Giustiniani as missionary to that station, and agreed to allow him the compensation promised by the synod. But we were very much embarrassed for the want of funds to carry out the design of synod. Though a resolution was passed requiring all our ministers to take up collections or subscriptions for the maintenance of said missionary, yet very few complied, and the consequence was, that though your missionary labored most zealously, "in season and out of season," yet the trivial recompense we were enabled to afford him, fell far short of what he had a right to expect, and was by no means adequate to his support. Perceiving the embarrassment of your committee, arising from the non-compliance of the members of synod with the resolution to raise funds for his support, he sometime since magnanimously resigned all claims on the committee that might accrue from future services, and generously continued his missionary labors at his own cost, subject, however, to the instruction and control of your committee, just as if he were receiving the promised compensation from them."

It is not very desirable for any man to speak of himself; but it being natural for my readers, to whom I am about to disclose some articles of Rome, and the manner in which the Lord brought me out from the darkness of popery to the marvelous light of the gospel, to desire to know something of the author. I here submit the following facts.

A Roman by birth, and educated in the metropolis of the world, having studied in the University of Rome, finished there the course of Theology, graduated and promoted to sacred orders in the Basilic Church of St. John in Lateran, in Rome, the reader may be assured, that the author must know something of Rome and papal corruptions. Therefore he sincerely believes it to be a duty incumbent upon him to give a short account of it, in order to enlighten the Protestants, and direct the Roman Catholics to the sure fountain of life, Jesus Christ the *only* mediator between God and man.

My object is not to eulogize myself, but to show my readers that I am what I profess; and as some are generally apt to attack (when they can not resist the truth) the writer, instead of the written truths or principles which are set forth, I thought it my duty to annex my credentials, in order that the reader may be divested of all doubts of the truth of the stated facts, which are laid before him.

First. I lay before the reader the testimonials of the Professors of the Theological Faculties of the *University Gregoriana*, where I finished my regular course of Theology, before I was ordained.

I lay also my ordination letter before my readers, which I

sent for when I was in Switzerland, as a legal document, to arrange my temporal affairs, authenticated in the office of the Archbishop at Florence, and also of good authorities of this country, that these copies are true from the original.

CERTIFICATES FROM ROME.

Ego subscriptus testor R. Dnum. Aloysium Giustiniani per *tres* annos mea sub disciplina in Gregoriana Universitate Collegii Romani ad sacræ Theologiæ studium, summa cum laude, et progressu incubuisse, atque tam evidentia perspicacis ingenei, bonitatisque moribus specimen prebuisse, ut quisquis de ipso optimam spem concipere queat, pro re veritate fateor.

Datum Romæ, Die 15 Novembris, 1826.

PROSPER PIATTI,
Collegii Rom. Theologiæ Professor.

Testor ego infrascriptus tam de annis ut supra, quam de progressu in scientiis biblicis in hac Gregoriana Universitate, nec non in *Theolog. Moral.* in Seminario Romano pro viribus studuisse, ac in his scienciis ita fuit versatus, ut *in agone litterario* pluries certaverit, et prestantissimas laudes certando semper meruerit, in quorum fidem dabam ex ædibus Die 16 idem mensis, 1826.

J. CAIO. PELLICANI,
Collegii Romani ex Professor, et h. t.
[L. S.] *Seminarii Romani Publ. Prof.*
Gaspar Gasparini Scolarum Prefectus.

D. Placidus ord. S. Benedicti Congreg. Camaldulensis tituli S. Crucis in Jerusalem. S. R. E. Presbiter Cardinalis Zurla S. S., D. N. Papæ Vicarius Generalis, ROMANÆQUE Curiæ, ejusque Districtus Judex Ordinarius.

Universis, et singulis præsentes nostras visuris, lecturis pariter, at audituris, notum facimus, et testamur Illmum. ac Revmum. P. D. Laurentium Mattei Patriarc. Antiochen. Romæ die Sabb. 4 temporum post Fest. S. Luciæ 23 M. Decembris 1826, in Sacram Lateranens. Basilicam Generalem Ordinationem inter Missarum Solemn. celebrand. de licentia nostra inter alios dilectissim. nobis in Christo fill. Aloysium Giustiniani ROMANUM at titulum Pensionis prævio examine a R. R. P. P. D. D. Examinatoribus in Urbe deputatis, idoneum repertum, et admissum cum ceremoniis, et solemnitatibus necessariis, et op-

portunis in similibus fieri solitis, et consuetis juxta, et secundum S. R. E. ritum morem, et consuetudinem ad sacr. S. Diaconatus ordinem præviis Publicationem, et Spiritualem Exercitium rite, et recte Servor. serv. in Domino Promovisse, et ordinasse; in quorum omnium et singulorum fidem has præsentes literas a nobis, seu ab Illmo. ac Revmo. P. D. Vicesgerente, et D. secret. nostro subscriptas, Sigilloque nostro munitas fieri jussimus.

Datur Romæ ex ædibus nostris hac die primam mensis Februari anno 1827, Jurisdict. XIV. Pontificatus Sanctissimi in Christo Patris, et D. n. D. Leonis, Divina Providentia Papæ XII. anno ejus IV. &c.

C. J. Patriarch,
[L. S.] *Constantinopolitanus. Vices Gerens, &c.*
Cos. Antonius. Canonicus Argenti.
Secretarius.

Concorda la presente copia col suo originale esistente in filza di atti straordinarj, che si conserva nella curia Arcivescovile di Firenza di 1 Luglio 1830.

In fede, Gio. Pensi,
[L. S.] *Cancelliere Arcivescovile.*

I have read and carefully compared the above copy, with the original document; also his other testimonials, together with the document given to him by "the Consistoire de Geneve," before whom Dr. Giustiniani solemnly renounced Romanism.

W. C. Brownlee,
Of the Prot. Ref. Dutch Church of N. York.
New York, March 22d, 1843.

Having seen the originals, as above, and having no doubt of their genuineness and authenticity, I cheerfully add my attestation to that of Dr. Brownlee.

Samuel H. Cox,
Pastor of the First Presbyterian Church of this City.
Brooklyn, N. Y., March 22d, 1843.

Having read and compared the above copy with the original document and believing them genuine and faithful, I freely concur with the testimonials of Drs. Brownlee and Cox.

Charles Martin,
Pastor of St. Matthew's Ev. Luth. Church of N. York.
Chas. F. E. Stohlmann,
Pastor of the United German Luth. Churches in N. York.
New York, March 22d, 1843.

I have compared the foregoing certificate of ordination with the original, and find it to be a correct copy.

JNO. G. MORRIS.

Baltimore, April 7th, 1843.

THE CONVERSION OF A ROMAN CATHOLIC IS A GREAT MIRACLE.

THE age of moral miracles has not ceased, whatever the opinion of modern theologians to the contrary may be, whatever proofs they may adduce to support their opinions, I will answer them in the language of the blind man, who was healed by our Saviour; "One thing I know, that, whereas I was blind, now I see." I know that the Lord has worked a miracle in my heart: once I was a blind leader of the blind, now I know that without grace I can not do any thing. I know it: I have felt the miraculous power of grace in my heart: who will contest the reality of it?—That the blind received their sight, and the lame walked, and the lepers were cleansed, and the deaf heard, and that the dead were raised up, are undoubtedly miracles; but that he should make such an extraordinary change in the heart of man, who had imbibed the religious superstitions of the church of Rome for thirty-one years; to give him grace and strength to leave mother, sisters, friends and all that was nearest and dearest to him on earth, for Christ's sake, is an astounding moral miracle, that cannot be properly appreciated by any man who has not been the subject of such a conversion.

My mind has often been filled with astonishment and deep meditation on the subject of conversion. I am convinced, that when a Protestant is converted, he believes the truth, which he once considered folly; and looks upon the formalities in which he was brought up from his infancy, (which have been augmented and strengthened with his age,) as many tyrants, which bound and shackled his mind, or as many clouds which have darkened the horizon of truth, and deprived him of the light of the Sun of Righteousness, which he now enjoys in peace with his God.

The conversion of a Protestant who had abandoned himself even to the vilest passions of his heart, violating openly the precepts of God, by committing *all* sorts of sinful acts, is certainly a miracle; it is the work of the almighty power of God; still the conversion of a Roman Catholic is a greater miracle. For the Protestant, though he was living in vice, never abhorred

virtue, nor detested those who practised it. He was not religious, because he considered its practice difficult—but never rejected it as an abominable practice; and during the time when he openly transgressed the laws of God, he never considered the observance of them sinful; nor did he hate those who faithfully practised them: it never came into his mind to extirpate the faithful believers in the Bible with fire and faggot, as obnoxious beings worthy of the curse of God and man. But a Roman Catholic, before his conversion to the truth of the Bible, is *obliged* to consider *all* other religious creeds as abominations in the eyes of God. I never heard them spoken of without an imprecation. The name of Luther is never mentioned without the epithet, "maledetto Luthero," *the cursed Luther*. The name of Calvin with the addition—"l'execrata memoria di Calvino," *the execrated memory of Calvin*. The Reformation was never a subject of conversation without a profusion of anathemas. Every *Easter* I heard the Pope curse the Protestants from the balcony of the Vatican, and bless the faithful Catholics, giving them an entire remission of *all* their sins, and five hundred days *indulgence* from the pains of Purgatory to all who have confessed and communed, according to the precepts of the church. Is it possible to describe the horror I had for Protestantism, and with what dread all others look upon it?

Another obstacle, which lies in the way of a Roman Catholic, and one of the greatest of all, is the *false peace* in which Rome cradles her followers. No Protestant can ever imagine, much less have an adequate idea of those feelings which a devoted Roman Catholic has after he leaves the confessional. I remember it with sorrow, and blush over my ignorance, that I could be so credulous. When my conscience accused me of sinfulness, when my heart was nearly broken with the sorrowful conviction of having sinned against my God, I often kneeled in a corner of the church before an image of the Virgin Mary, or before a statue of a saint, praying for rest to my troubled soul; I was ashamed to acquaint the priest with *all* the indwellings of my heart; at the same time I feared, if I should neglect that precept of the church, that I must go to hell; in that *internal* war with myself, and I may say with my God, I approached the confessional; I clothed my sins in the garment of self-righteousness; instead of accusing myself, I complained of temptations, and strong inclinations to sin; in many instances I excused myself; I promised every thing only to obtain absolution. I repeat, that no Protestant can enter into those feelings which I had after having received absolution; though I was conscious of having deceived the priest, still the idea of having obtained the absolution—I felt as easy as if I had really

obtained the remission of all my sins, and a *license* to begin a new catalogue for the next time of confession.

My readers will think that this was my *individual* fault; other papists are more sincere in the observance of the so-called sacrament of penance. My readers can be assured, that *one-third* of the inhabitants of Rome confess, only *pro forma*, to obtain the *parochial ticket*,* that they might not be subject to the vexations and punishments to which the disobedient members are exposed. A large number of the inhabitants do *not* confess at all: they *buy* the ticket from the boys, who usually serve the priests in the *vestibulum*, or room where they dress themselves to appear before the altar. I remember having once bought such a ticket from the *Sacristano*.† Not out of contempt to the sacrament, but for conscience sake, I thought it a sacrilege to commune without having obtained the absolution. I preferred to deceive the priest, by giving him a bought ticket, rather than my God, by communing with a load of sin upon my soul.

Another impediment, not less obstructive in the way of the truth of the gospel, is the *temporal prospects* which the church of Rome holds out to her members. It is like a barrier raised up against the gospel truth. It is like an iron grasp, which holds them back. Every respectable family in Rome has a priest in its bosom, who is the hope of the family. Worldly honours, ecclesiastical offices, riches of this world are expected; and to obtain them nothing is neglected; the mask of hypocrisy is put on; intrigues are entered into—even immoral means; and, if necessary, carnal prostitutions to some cardinal or prelate, or even to the humble confessor, are used, as means to become *great* in the Catholic and Apostolic Church of Rome.

After all these repugnances and antipathies towards Protestanism; worldly inducements; spiritual encouragements, and false peace to the troubled soul, add also the *fear* of papal ex-

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* *The ticket* is given by the parish priest at the altar, when he is administering the communion. A month after Easter he visits every house in his parish, collecting the said tickets, in order to know who had neglected that precept of the church. A person who is found without the ticket is kindly admonished, but if obstinate, his name is fixed on the doors of the *four* Basilic churches, viz. *St. Peter's*, *St. John* of Lateran, *St. Maria Maggiore*, and *St. Maria del Trastevere*, with the excommunication of the Pope annexed. Should this *second* effort be also fruitless, the Pope, as the Father of the faithful, and anxious that no soul should be lost, causes him to be put in prison, where he is visited by the priests. But should the *third* effort prove fruitless also, then the Pope, with the authority of the *Vicar of Christ*, and the *love* of the good Shepherd, gives him into the good care of the tortures of the Holy Inquisition, until he returns into the bosom of the mother church.

† *Sacristano* is the servant of the church, whose office is to dress the priest before he celebrates the mass, lighting the candles, adjusting the altar, and assisting at the mass, &c.

communication, and the *tortures* of the Holy Inquisition, and then ask whether the conversion of a Roman Catholic is not a great wonder! Yes! a moral miracle, as great as the opening of the eyes of the blind, and the raising up of the dead. For it is the opening of the eyes of the blind; and the raising of the dead in sins.

EASTER.

As my intention is not only to give my personal experience, but also to describe *Rome as it is now*, the digression of the present chapter will not be considered a deviation from the subject, but an elucidation of the moral corruption of the church of Rome. Having mentioned Easter, when his holiness the Pope so profusely pours out curses on Protestants, it will not be out of order to give a description of the manner in which that festival is celebrated and sanctified in Rome.

Easter is one of the three great festivals in the church of Rome. It is true, the calendar is nearly all set apart to the commemoration of saints. We have more saints than there are days in the year; still Easter having been a subject of agitation in the church, and the cause of separation between the Latin and the Greek churches,* Rome displays more luxury and ecclesiastical splendour in its celebration than in any other festival in the calendar.

The holy week, which precedes Easter, is worthy to be mentioned. Every amateur of music will know something of the so far famed "*miserere*," which is performed in the *Sixtin Chapel* during the last three evenings of the Holy week. The chapel is in the Vatican, painted by *Michael Angelo*, fresh as if his master pencil had touched it only to-day. On the right of the altar a throne is erected for the Pope; on both sides the Cardinals are arrayed in *purple*,† each of them assisted by their respective *caudatario*,‡ and *Maestro di ceremonia*.§ The patriarchs, and bishops in their pontifical dress; the generals, and chiefs of every religious order in their monastic array.

* Circa ann. 862.

† The cardinals' usual dress is scarlet red, but in the morning they dress in purple.

‡ *Caudatario* is, literally translated, *tail-bearer*, or one who carries the tail of the cardinal's toga.

§ *Maestro di ceremonia*, is a priest who directs the order in pontifical masses; every cardinal has one as an appendix to his suit, and in the house of his eminence, he is an overseer of the domestic affairs.

The lodges erected on both sides of the chapel are crowded with foreign ambassadors, their ladies and other distinguished foreigners of both sexes. In the middle of the chapel is a reading desk of a *triangular* form, upon which thirteen candles are burning, as a symbol of the candelabrum in the temple of Jerusalem; others, however, say of our Saviour, and his twelve disciples. Every eye is directed towards the throne; the Pope giving the signal, the "*miserere mei*" is commenced, and at once the chapel is rendered vocal by a hundred voices. To describe the effect, and impression which it produces upon the senses, is beyond the power of human language. Ecclesiastical splendour flashing on every side in a thousand forms, military and diplomatic decorations of all the courts of Europe, the display of the ladies, and other fascinations beggar all description. In addition to this, the paintings of the most renowned masters of Italy, the best performers of the theatrical artists, and choristers, and the most unrivalled voices of *eunuchs*, are too overpowering to be depicted. After every psalm a candle is extinguished, until the last, which remains the *only one* burning in the whole chapel. We can see the colours gradually darken, and the figures of the paintings by degrees lose their form, a striking symbol of the papal power, which is loosing its influence, and gradually fading away like the twilight of the evening.

Saturday before Easter, at twelve o'clock the bells are heard from every steeple, the clouds are rent by their sounds, and the earth trembles from the roaring of the cannon from *Fort St. Angelo;* the ears are deafened by the merry clamours of the children in the streets, and the reports of pistols fired nearly in every house. The remembrance of that joyful spectacle produces now a very different sensation in my heart; for I know the Saviour has risen from the dead, and I with him.

Saturday evening, at seven o'clock, P. M., every dwelling, where an image of a Madonna, or any saint is stationed, for the houses are illuminated,* altars are erected, litanies are sung; and prayers upon bended knees are offered to those saints, all these in the middle of the streets. In the meantime the multitude of the (so called) better class of the inhabitants of Rome are directed toward St. Peter's, where the grandest and most imposing spectacle is to be seen. But at the same time the most revolting to every moral sense and religious feeling.

A cross (covered with brass, symmetrically illuminated with thousands of lamps,) is suspended in the middle of the church.

* It is the custom in Italy to have niches in the walls, the outside of the houses, in which the Virgin Mary, or some saint is placed, as a protector of the house and family.

The reader may form some kind of an idea of the colossal height of that cross, when he is informed that its magnitude does apparently, not diminish even after being suspended at a tremendous height above the heads of the people. Round that cross you can see, promenading arm in arm, the *lover* with his *dulcinea*, as though promenading in a dancing saloon; chatting, laughing, and indulging in most irreverent acts, which would be considered an offence in a respectable hotel; these are committed publicly in the sanctuary, under the cross of Christ. As the church is entirely dark, except the light which the cross reflects in it, there are sometimes *lovers* of darkness rather than of light, who often lose their way in the adjacent collonades and chapels, where they perpetrate the most wicked acts, of which every honest man would blush, except the adorers of the cross in the church of St. Peter's. The spectacle lasts until eleven o'clock in the night; decency forbids me to say more, and constrains me to relinquish the subject of the adoration of the cross in St. Peter's at Rome.

Easter morning. The roaring of the cannon announces the ushering in of the morn; the harmonious sounds from the thousand steeples mitigate the roughness of the first, and invite the slumbering beauty to leave her couch, and prepare for the rendezvous given the last night under the illuminated cross.

Nine o'clock, A. M. The square of St. Peter's presents the most varied and interesting spectacle. State carriages of all descriptions; the cardinals in their full dress, and suit; the ambassadors of all the foreign courts, with all the particular characteristics of their nations; carriages of the innumerable prelates, bishops, and chiefs of the monastic orders; two regiments of soldiers in arms; martial music, the spouting of the gigantic fountains; thousands and ten thousands of pedestrians of every sex and class, dressed in their best garments, take their posts under the colonades, or other spots, as they think the most convenient; this lasts until *one* o'clock, P. M., so that the whole square is thronged with people. One o'clock is usually the time of the appearance of the Pope on the balcony of the church; a dead silence prevails throughout the whole mass of the people; every eye is directed to the spot, with watches in the hand, the minutes are counted; in the mean time the balcony is filling with cardinals, bishops, and monks; the attention becomes so rivetted, that a sigh might be heard; at length the Pope appears in an arm chair, carried upon the shoulders of *eight* persons between two gigantic fans. Then the deafening shouts of the people, the sonorous martial music, the roaring of the cannon rend the clouds. "*Padre la santa benedizione,*" (father the holy blessing,) bursts from every

mouth; the handkerchiefs are waved by the ladies, and the hats by the men. All prostrate themselves upon the ground, they receive the blessing from the Pope; a prelate then reads the so called "*Bulla Cœna Domini*," in which the most horrible curses against the heretics and *infidels* are pronounced, and a blessing upon all the faithful. Thus ends the spectacle for this time.

In the afternoon all the promenades are visited; the wine houses filled; the places of amusement enjoyed until the evening, when all again repair to the square of St. Peter's to enjoy the illumination of the cupola.* It is horrible to think, that seductions of the innocent, wicked plans framed, and perpetrated in those days, partly in the sanctuary, under the eyes of the priests, shall be called a religious worship.

NARRATIVE

OF THE MANNER IN WHICH THE PROVIDENCE OF GOD SHOWED ME THE ERRORS OF POPERY.

As the heaven is high above the earth, so great is God's mercy towards men; and as far as the east is from the west, so far are his counsels from ours. One day—it was a charming summer day, a day when an Italian sun sheds its enlivening rays over the city of the world—who could think that this would be the day upon which I was to be emancipated from the thraldom of superstition, and freed from the fetters of moral and religious slavery. Coming, as usual, from the public library of the Sapienza, on my way home I passed the *Piazza Novona*,

* The cupola is illuminated by three hundred persons, who are stationed with lighted torches within the interior, in order that they should not be seen; and as soon as the first stroke of seven o'clock is heard, they rush forward and light the lamps assigned unto each of them, so that in *one* minute the whole cupola is illuminated; even the cross on the top has *three* lights. In addition to this, the reflection of these lights in the spouts of the gigantic fountains, where every drop in the air is like a prism, and represents thousands of rainbows, is above all description. When Joseph II. of Austria, visited Rome, the Pope gave an illumination in honour of that august stranger; when he had watched the spouting of the fountains for a short time, he said: "It is enough." But how much greater was his surprise when he was informed that these were perpetual fountains. And at the first stroke of seven o'clock the Secretary of State asked for a pinch of snuff, and in the time the emperor of Austria turned to give his snuff-box, the whole cupola appeared in fire. Joseph was so astonished, that he would not take the snuff-box back, but gave it as a present to the cardinal, Secretary of State.

one of the public squares of that name, and there encountered the stand of an antiquarian, as one who sold second-handed books. After having examined his stock and found nothing which could be of use for my library, I saw a basket on the ground with *very old* books, which he offered me for *tre Bajocchj, four cents* a piece. I searched and searched, and found a small volume in the French language, a translation from the English, entitled "FATHER CLEMENT." I thought it a life of some saint, and being written in French, I thought it might be of double benefit for edification as well as instruction. I paid my *four cents* and left the stand. How great was my surprise when in reading Father Clement, I found a discussion between a Jesuit and a Protestant, instead of a life of a saint. All my attention was directed to one point, where is the truth? After having attentively perused the little book, I read again and again the scriptural passages in favour of the arguments. I could not then believe that such passages were in the Bible; and what was still worse, I had *no* Bible to confront the truth and correctness of the passages. Some of my readers will think it impossible that a Roman Catholic priest should be without a Bible; they will attribute it to my own lukewarmness. I can assure them that few, *very few* priests in Rome and throughout Italy are in the possession of that Holy book; and those who have it, keep it like any other classical book—only as an ornament in their libraries.*

Having no Bible to verify the truth of the passages quoted by the Protestant, I went to the public library of the Dominicans, called, "*La Minerva,*" from the church which was once a temple dedicated to that divinity. But what was my surprise, when on asking *Frater Ambrosio* for a Polyglot Bible, he asked me if I had the permission from the *Mæstro del Sacro Palazzo* to read it? I told him with resentment that I never knew of the necessity of such a license; as a theologian I thought it an affront to refuse me the Bible. Fra. Ambrosio, who was a very good natured old man, and who knew me from a boy, assured me that his intention was not to insult me; but these were his orders; and that every one, even old priests must have *a license* to read the Bible. But he stated that he would ask the librarian, and tell him that he knew me, and if the librarian had no objection, he would give me the Polyglot Bible. He did so, and the librarian, *Father Cipulla*, at that time also the *vice* in-

* When I studied theology, I heard twice every week the lectures on *Disquisitio Biblica*, and never saw a Bible in the hand of the professor, nor in the hand of any of the students. The professor dictated from his papers on the controversy of the creation; about the Adamites and Pre-adamites, and all such stuff, which was neither for the head nor for the heart.

quisitor, authorized him to give me any book, even those which are in the *Index* (libror. prohib.) of the forbidden books.

These little difficulties augmented my desire to read not only the few passages in Father Clement, but the whole Bible. On the same day I searched in all the bookseller stores for a Bible, and bought one, a translation from the Vulgate by *Martini*, archbishop of Florence. It is impossible to describe my feelings, when I found that the passages quoted by the Protestant had been faithfully transcribed from the Bible. New, and almost undefinable ideas occupied my mind. I am so old, and have *not* known the Bible? I studied theology, read the fathers, and canons of the different councils, and not the Bible? Why should I have a special permission to read the word of God? Why have Protestants, (who are considered heretics) free access to the Bible? These, and many other excruciating thoughts tortured my mind. It was a problem which I could not solve. I felt that there was something wrong; but where, I could not find out. Haunted by these thoughts I went to my spiritual adviser, and recounted to him every thing. I was sincere, and that too perhaps for the *first* time since my fifteenth year, when I first opened my whole heart and troubled mind to a confessor. He was astonished that such a trifling thing should trouble me, as it was nothing more than temptations of the devil, to which I yielded. He counselled me—*to let the Bible alone, as it was too strong a food for my fervent imagination.* Then he asked me, "*If I had not been in contact with some heretic? If I had given Father Clement to some other person to read? If I had communicated my sentiments to some of my companions? If I had been a long time in the possession of the Bible?*" After having answered all these questions in the *negative*, he continued his directions—"*To give no room in my mind to such heretical ideas; being only Satan, who appears as an angel of light. That I must burn Father Clement, as the sole cause of the evil. That I should make it as a rule to pay my morning and evening devotions to the ever blessed Virgin Mary. To be more exact in the duty of saying the horæ canonicæ in the Breviary,* &c. &c."*

I promised to do all he required me to do, and I did all, except *two* things I could not observe, namely, to let the Bible alone and to burn Father Clement.

After a long and heart-rending struggle with myself, I kneeled before the image of the Virgin Mary, and asked in fervent prayer the counsel of the queen of heaven, (as I believed her to be.) I came to the resolution to inquire:

* *Horæ Canonicæ* is a certain task, which every priest is in duty bound to perform, by saying some prayers in the Breviary in the *morning*, and is called: "Matutinæ," and in the *evening* called "Vesper," and in the *middle* of the day, called *horæ*.

1st. Whether the practices of the church of Rome has been the practice of the primitive churches?

2d. Whether the practices and doctrines of the church of Rome can be proved and sanctioned by the authority of the Bible? and

3d. Whether they can be confirmed by the authority of the Fathers?

Scarcely had I made the resolution, when I felt as if a burden had fallen from my heart. I thanked the Holy Virgin for her wise counsel, and determined to go to work as soon as possible. Never were the words of the apostle Paul "to will is present with me, but how to perform that which is good, I find not," more applicable than in my case. Though strongly determined to investigate the Scriptures, still there was an internal voice as it were, which whispered to my conscience, saying: "What! inquire if the doctrines of the church of Rome are the same as in the primitive churches? Is it not the Catholic and Apostolic church? Who can doubt the primitive principles and usages of the Roman church? What! inquire whether the doctrines of the Catholic church can be proved by the Bible? Is it not a *mortal* sin to doubt the authenticity of the mother church, which is the *only* saving church, out of which there is no salvation?" Such were the thoughts and feelings, which *habit*, *prejudice*, and perhaps *superstition*, suggested to my bewildered mind.

Father Clement being constantly upon my table, I read it over and over again, so that I knew it nearly by heart. Finally, I made a resolution, which was in harmony with my own conscience, neither derogatory to reason, nor to the doctrines of the church of Rome. A resolution of which *no* Roman Catholic, priest or layman can be ashamed. It was simply this—*If the doctrines of the church of Rome are true, why should I not investigate them, and see if they are really based upon the Scriptures, and the usages of the primitive churches? In order that my faith might be more fully established, and also instructed in the Bible. Are the doctrines of the church of Rome not based upon the Bible, and if they are contrary to the usages of the primitive churches, it is necessary for my soul's salvation to know it.*

THE MASS.

My readers will bear in mind, that at that time I had not been persuaded of the errors of popery, nor had I been in the possession of the truth. *First* I doubted, and then I inquired;

therefore he must not expect an elaborate theological disquisition upon the gospel truth, but only the *experience* of a sincere seeker.

All the practices and dogmas of the church of Rome, were crowded together in my mind. The *mass; transubstantiation; auricular confession; invocation of Saints; veneration of images; adoration of relics; purgatory and indulgences; infallibility of the Pope;* and *the Inquisition, &c.* All these presented themselves at once to my mind, and I scarcely knew where to begin. But as the *Mass* is a precept of the church, and an injunction to every member, *to hear the sacred office of the Mass on festival days,*" it was the *first* subject of investigation on Scriptural grounds, and also whether it was the usage of the primitive churches? In my investigation I neglected nothing. I read the fathers, canons, and searched diligently the Scriptures to *support it;* for my desire was not to find errors, but to strengthen my faith in the doctrines of the church of Rome.

"*The Mass,* (as I had been taught,) *is a sacrifice* of external oblation of the body and blood of Christ, through the forms of bread and wine, sensibly exhibited by a legitimate minister, offered to God in recognition of his supreme dominion, with the use of certain *prayers* and *ceremonies,* prescribed by the church for the better worship of God and edification of the people." As the established doctrine of the church of Rome, it is supported by all theologians.* The council of Trent is equally decided on the subject.† "Whosoever shall say, that the sacrifice of the Mass is merely an offering of praise and thanks, or a simple commemoration of the sacrifice performed on the cross and not propitiatory; or that it is of benefit only to the recipient; and that it ought not to be offered for the living and the dead for sins, penances, satisfactions, and other necessities, let him be accursed."

The *ceremonies,* which form a part of the sacrifice, I had, as a matter of necessity, investigated. Before that, I performed them mechanically, not even thinking of their signification; but how was I disappointed, when I found that those ceremonies are not more related with the things of which they should be emblematic, than my readers are related with the man in the moon. I shall give a short description of the vestment and evolutions of the mass, and the reader will see, that there are many acts and ceremenies, which have no signification at all.

"The priest, who officiates,‡ shall cover his head with an

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* *Belarmino* de Missæ sacrificio, lib. 1.—*Suarez* Disquisitio de Missæ celebranda.

† Concil Trident. Sessio 22, can. 3.

‡ Missal. Rom. Rubrica.

amice, (a white towel,) which signifies the veil that the Jews put on Christ; then over his own clothing an *alb*, (a white linen shirt,) which betokens a garment of that colour, which Herod is said to have put upon Christ. The *girdle*, signifying the cord, with which our Saviour was bound in the garden; next he puts on a *stole* about his neck, as an emblem of the cord with which Christ was led to execution; then comes the *manipulum* on his left hand, in allusion to the cord, with which Christ was bound to the pillar when scourged; over all these a very rich, with gold embroidered, vestment, which hangs behind and before in a curious manner, and is called *pivialis*, significant of the purple garment with which the Jews clothed our Saviour. The *altar* represents the cross; the *cup*, the sepulchre of the Saviour; the *patina*, or cover of the cup, the stone on the grave; the *lighted candle*, the light of Christ. Then follow—the prostrations, and genuflections, the boy and the little bell; the numerous bowings, turnings and facings, kissings and crossings. The drinking of *all* the wine and the *asking for more;* the drying of the cup with a white handkerchief as a sign that *he drank all of it;* all these things puzzled my mind. I searched the Bible in order to find a chapter in which the mass, which our Lord Jesus Christ said, is described. I expected to find a description of the *sacred vestments;* the exact command of all the evolutions and intricate gesticulations of the celebrator of the mass. Unhappily, I found not only nothing of all these things, but quite the contrary. I compared the missal with the Bible, and the following was the result of my research.

The Church of Rome.	*The Bible.*
"I further profess that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and dead."—Creed Pius. iv.	"The blood of Christ cleanseth from all sin." Epist. I. John c. i. v. 7. "Behold the lamb of God that taketh away the sins of the world." Gospel of John, chap. i. v. 29.
"The mass is a sacrifice *not* accompanied with shedding of blood."	"Without shedding of blood is *no* remission of sins." Epist. Heb. c. vii. v. 27.
The mass is offered by sinful priests.	"Christ offered up himself," Ep. to Heb. c. vii. v. 27, "to put away sin by the sacrifice of himself." Ep. to Heb. c. ix. v. 26.

The Church of Rome.	*The Bible.*
"The mass is *often* repeated, for the living, and dead." Conc. Tred. Can. 3.	"Christ was *once* offered to bear the sins of many." Ep. Heb. c. ix. v. 28. "By *one* offering he had perfected *for ever* them that are sanctified." Heb. c. x. v. 14.
The priest needs daily to offer up sacrifice, first for his own sins, then for the people. *Ritus missal. Roman.*	"Such an high priest became us, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens; who needeth *not* as those high priests to offer up sacrifice first for his own sins, and then for the people." Ep. Heb. c. vii. v. 26.
"The day before our Lord suffered, he took bread into his holy and adorable hands, and lifting up his eyes to heaven, to God, and giving thanks, he blessed (*there the priest crosses, and re-crosses the wafer,*) brake and gave to his disciples, (*then the maneuver begins; the hostia is broken in two pieces upon the patina, the towel of the altar scraped with it, in case a particle should have fallen upon the altar, again a genuflection, the bell sounds, the people fall upon their knees, strike their breasts, pray, and worship the hostia*) saying: "take ye all of this, for it is my body." (*In the mean time while that maneuver goes on, the hostia is transubstantiated in the blood, body, soul, and divinity of Jesus Christ, or in more intelligible words, the morsel of bread is instantaneously changed into the Redeemer of the world; then he crosses on the bottom of the cup*	"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said: Take, eat; this is my body. "And he took the cup and gave thanks, and gave it to them, saying, Drink ye *all* of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." Mat. c. xxvi. v. 26—28; Mark c. xiv. v. 22, 23; Luke c. xxii. v. 19, 20; Ep. of 1 Cor. c. xi. v. 23, &c.

The Church of Rome.	*The Bible.*
and also on the brim of it, and taking it in his hand, he breathes on it, and utters the rest in the same low voice, viz. "In like manner after supper he took this noble chalice into his holy and adorable hands, and after thanks to the Father, he blessed, (*there he crosses again*) and gave it to his disciples, saying, TAKE YE, AND DRINK YOU ALL OF THIS, for this is the cup of my blood, a new and everlasting testament, a mystery of faith, which shall be shed for you, and for many, for the remission of sins: so oft as you do this, you shall do it in remembrance of me."—(*Then raising the cup over his head that the people may likewise worship it, he kneels upon his knees, and without touching anything with the fingers which* touched the body, blood, soul and divinity of Jesus Christ, *he kisses with outstretched arms* the altar, eats the hostia and drinks all the wine, asks for more, says some other prayers, and Christ is eaten up, and the people dismissed.	

Who can imagine my feelings at the disappointment; the words of the consecration not only maliciously altered, but also ignorantly applied, by saying, "*drink ye all of it,*" alluding to the wine, instead of, to the apostles, drink ye all the wine of it; and the word shed, applying to the New Testament, instead of to the blood of Christ, is absurd and laughable even to a beginner of the Greek language; people who have Calmet and other expounders of the Scriptures, who teach the Greek in schools, should they not know that διαθηκη (testament) is feminine, and αιμα (blood) is neuter gender? It is impossible; it must be a wilful and deliberate deception. In addition to that, I found *no* sacred vestment; *no* crossings; *no* evolutions whatever; *no*

breathing on the cup; *no* mass in the Bible; whom should I believe, the Bible or the church of Rome?—certainly the Bible. My Roman Catholic brethren see, that it is not the spirit of Protestantism, or criticism, which induces me to write, but to call forth a spirit of *investigation* from the hearts of my dear Roman Catholic friends, is the only object.

Though disappointed in my expectations—though the Bible contradicted the councils and the whole church, still it was impossible for me to make up my mind, and to decide against the church. Therefore I continued the investigation with regard to the PRAYERS, being an essential part of the mass; in the hope that the church and the Bible would in that point agree. Here is the result of it.

The Church of Rome.	*The Bible.*
The priest begins the mass with confiteor, &c. "I confess to Almighty God, to blessed Virgin Mary ever virgin, to blessed Michael the arch-angel, to blessed John the Baptist, &c., (and to you Father.") *Ordin of the mass.*	"Against *thee, thee* only have I sinned, and done this evil in thy sight." Ps. li. v. 4. "Christ is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." Ep. to Heb. c. vii. v. 25.
After the *introit*, and the *Kyrie Eleison*, he offers the following prayer: "We beseech thee O Lord, by the *merits* of thy saints, whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins."	"There is none righteous, no not one." Ep. Romans c. iii. v. 10. The blood of Christ cleanseth from all sin." Ep. 1 John c. i. v. 7.
At the oblation of the host, he prays: "Accept, O Holy Father, Almighty and eternal God, this unspotted host which I, thy unworthy servant offer unto thee, my living and true God, for my innumerable sins," &c.	But this man (Christ) after he had offered *one* sacrifice for sins, *for ever*, sat down on the right hand of God." Epist. Heb. c. x. v. 20. "Christ was *once* offered to bear the sins of many." Ep. Heb. c. ix. v. 28.
Commemoration of the dead. "Be mindful, O Lord, of thy servants who are gone before	"Neither have they (the dead) any more a portion for ever in any thing that is done (in pray-

The Church of Rome.	*The Bible.*
us with the sign of faith, and rest in sleep of peace. To these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light and peace." "Lamb of God, that taketh away the sins of the world, give them eternal rest." *Canon of the mass.*	ers, or in masses, &c.) under the sun." Eccles. c. ix. v. 6. "Blessed are the dead that die in the Lord from henceforth. Yea, saith the spirit, that they *may* rest from their labors." Rev. c. xiv. v. 13.
St. Peter's Chair.	
"O Lord, who by delivering to the blessed apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing, grant that by *his intercession*, we may be *freed* from the bonds of our sins." *Missal. Roman.*	"Neither is there salvation in any other; (but Christ;) for there is *none other name under heaven* given among men whereby we must be saved." Acts c. iv. v. 12.

Having found *no* passage in the Bible to support even the prayers of the mass, my faith began to shake; my confidence in the sincerity of the church began to diminish, and suspicion against spiritual tyranny awakened in my bosom. Now I know the reason why the reading of the Bible is forbidden, was the language of my heart, that the deception of priests might not be detected. My partiality to the church, and my prejudices lessened every day, and I became a more impartial inquirer after the truth of the gospel. So I could soon discern that the mass was *not* an institution of the primitive churches, but a priestly fabrication of the *Lateran Council* in the year 1214, and afterwards sealed with the thousand anathemas in the council of Trent. I evidently saw that if that doctrine had been the doctrine of the primitive churches, would the council of Trent have been obliged to introduce it with so many "*Let him be accursed?*" Soon I discovered the shameful perversion of the Holy Bible, and the privation of the greatest of all privileges, the cup which the Lord gave to his disciples.

The consequence of all this was awful, I had *no* faith in the authority, and infallibility of the church; *no* confidence in the priests, but looked on them as spiritual tyrants. I became dissatisfied with myself for having been so ignorant and superstitious, that I for so long a time believed a lie. The Scriptures I believed to be the inspired word of God, but it was a dead

letter for me; I read the Scriptures not to edify myself, or to apply it to the state of my sinful heart, and troubled soul, but to find out the anti-biblical doctrines, and other anti-scriptural practices of the church of Rome; and after I had found new errors, I felt happy. In one word I was *no* Roman Catholic in heart, nor a real believer in the gospel of Christ; I was more a *negative* Deist, than a true Christian.

What was my surprise, when I made known my thoughts to some priests, my intimate friends, to find that they were *rank infidels*. With the Scriptures they were unacquainted; the doctrines of the church they considered as human fabrications; and the ceremonies as forms without the spirit of godliness. They mocked at and ridiculed things most sacred in the eye of a devoted papist; they laughed at the ignorance of the poor and deluded people, and often expressed contempt, even hatred against the spiritual tyrants. Such instances I witnessed many times. In Rome all is appearance and hypocrisy. But as soon as the heart can find another sincere heart, then the mask of appearance is thrown off, and in lamentations pours its sorrows into the bosom of the friend. In secret we sigh, and in public we are obliged to feast. But if the providence of God would deliver Italy from its temporal and spiritual bondage, the priests of Rome would be the first in the rank to defend the liberty of conscience, and that of the press; Voltaire, Rousseau, Machiavelli, the novels of Boccaccio, Casti and other unchaste productions are constantly cherished as food for the passions of the priests' heart, and when among themselves these are the subjects of pleasing conversation. To say, "The Signora such and such a one, is the *amorosa* of such a cardinal; or such a prelate, is the cicisbeo, or lover, of such or such a lady. The priest so and so has two beautiful married sisters, he will soon become a canon," it is not very rare to hear, even in the presence of ladies. I found the majority of the young priests *negative* infidels, or *real* sceptics; immoral in their hearts, filthy with their tongues, and hypocrites in appearance. That under such friends and companions, my Christian progress was *not* very rapid, is not to be wondered at.

TRANSUBSTANTIATION.

Transubstantiation is the principal transaction of the priest in the so-called propitiatory sacrifice of the mass. I will not give my readers a dissertation on that important subject, nor

the opinion which I now entertain of it, or make a display of Biblical knowledge, which I have acquired since that time. I will only give a candid description of my feelings, when I at *first* begun to investigate the doctrines of the church of Rome, in the light of the Bible.

I had been taught, that—"in the most holy sacrament of the Eucharist, there is *truly, really,* and *substantially* the body and blood, together with the soul, and divinity of our Lord Jesus Christ. That the bread and wine are immediately changed into his body and blood, without any outward appearance of this change, which we only know by *faith.* Though we see only bread and wine as before, we firmly believe that Jesus Christ is there in a *miraculous* manner, *whole* and *entire* under each of the two species, and under every particle, as under the whole without being multiplied and without ceasing to be in in heaven." Creed of Pius the IV.

I searched the whole New Testament, but found not an idea, not even an indication of any thing which would suggest the least thought of such an extraordinary change in the sacrament of the Lord's Supper.

The only passage which I found in my Bible, and upon which the whole fabric of transubstantiation is built, is the expression of our Saviour in the institution, saying, "*Take, eat, this is my body;*" and giving the cup, saying, "*This is my blood.*" Our Lord has *not* said, this *represents* my body and blood, but *this is* really and actually my body and blood.

I thought it absurd to take that passage literally and others spiritually; when every man of good sense, who possesses only the least knowledge of the Oriental languages, knows that figurative speech is common among them; and that the disciples understood it in the same figurative way. When Joseph was interpreting the dream of the chief butler and the baker in the prison, he told them: "the three branches of the vine *are* three days, and the three baskets *are* three days." They did not understand that the branches and the baskets *were* really, actually, and truly days of twenty-four hours, but that they represented them. And when he interpreted the dream of Pharaoh he said, "the seven kine *are* seven years." Pharaoh never thought that they are really, truly years, but that they *represent* the seven years. Daniel, when he interpreted the dream of Nebuchadnezzar, said: "*Thou* [O King] *art this head of gold.*" He meant not that the king is really, truly, and actually transubstantiated into a head of gold, and at the same time had the figure of a man, but that the head of gold *represents* the king. Even in our phraseology, when an instructor teaches his pupils geography, he shows them a map, and says: "that is the State of New

York, he does not mean that this is truly, really, and actually transubstantiated into the State of New York, but that it represents it. Without multiplying the examples, I found that our Saviour used in many instances a figurative language, saying: "*I am* the way; *I am* the door; *I am* the vine." He never thought to convey the idea, to be really and truly transubstantiated into a vine, or door, but that he *represents* it.

My mind was deeply impressed at that time with some passages of the Scripture, Matt. chap. 5, v. 28—30. "I say unto you. That whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart. And if thy right eye offend thee pluck it out, and cast it from thee, for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee, &c." If one passage is to be taken literally and not figuratively, *all* of them ought to be taken in the same sense. "If thy right eye offend thee pluck it out; if thy right hand offend thee, cut it off, and cast it from thee, &c." It struck me if these passages should be taken literally too, *all* the Popes, Cardinals, and Confessors of Rome, would certainly go to heaven with *one* eye, and without a right arm.

Having found *no* substantial proof in the Bible to support such a doctrine, I took my refuge to reason. I asked what is taught in that article of faith?

1st. That the wafer is changed into the body, soul, and divinity of Jesus Christ, and still remains in every respect a wafer. I reasoned with myself in the following manner; that God can change one substance into another substance is no doubt true, but that it should be in the same time changed, and entirely unchanged, is an absurdity above all absurdities; what would the Pope say if Protestants would teach that Lot's wife, who was changed into a pillar of salt, that she stopped there and in the same time remained a living woman, continuing her way with her husband and still being salt. Would the Pope not justly say, the Protestants are crazy? and still that would only be a matter of opinion; it would not involve an *article of faith* as transubstantiation does. Have the Protestants not the same right in their turn to *call us infidels*, by putting forth such an arch-absurdity as an article of *faith?*

2d. *We must deny the testimony of our own senses;* we *see*, *smell*, and *taste* the wafer, yet we must believe it to be the flesh and blood, soul and divinity of Christ. And vice versa: we eat and drink the body, blood, soul and divinity of Jesus Christ, though we *see* and taste a wafer. That was really too strong

food for my weak faith and too puzzling for my ordinary talents, I left therefore the enigma untouched.

3d. That, when Christ said: "*This is my body,*" we must believe, that he held his own body in his own hand, and yet had *not* two bodies or two right hands, but only one body and one right hand; and that his body was visible and invisible at the same moment. I could not comprehend it, and even now, I defy *Ignazio Lojola* to be able to shed a ray of light upon that chaotic darkness.

4th. We must believe that each of the *twelve* apostles in succession, really, truly, and substantially eat their Lord and master, who was visibly reposing at the supper table before them, without visibly entering into their mouths, but the bread only or the appearance of the bread, which they held in their hands, being visibly and in the same time apparently eaten by them. That was a labyrinth out of which none but God could guide me.

To believe such arch absurdities one must indeed have great faith.

After all this it struck me that transubstantiation was not known in the primitive churches. Many reasons led me to this conclusion, of which my mind was easily persuaded by the following proofs.

1st. The advantages which the *first* Christians had over the heathen by reproving them: "That their gods have eyes and see not, ears and hear not, mouths and speak not," is an evidence that they knew nothing of transubstantiation. Is it probable, that people who reproach the heathen of such an absurd idolatry, will worship a wafer in the shape of the real body, soul and divinity of Christ? Would the heathen not have retorted the argument by saying: "your God is subject to the same vicissitudes as ours? He can decay, he can be carried away by the wind; he can be stolen or be consumed by the flames. Moreover, your God is *shut* up in a little box, which priests carry in their pockets. As it was really the case in Paris, in the church of St. Sulpice, where the golden box, in which the consecrated wafers were preserved, was *stolen*, and the body, blood, and soul, and divinity of Jesus Christ with it. To strengthen the argument of the heathen, we find in the mass-book the rules, how the priests shall act, if the hostia should *fall* on the ground, or the priest should vomit it out; or should be eaten by a mouse, &c. St. Thomas d'Aquinas, the Seraphic Father, treats on the same subject.* Could a Roman theologian, who maintains such doctrines, in the face of such facts, reproach the heathen for idolatry, that their gods cannot

* Thom. d'Acquinas, lib. 3, quest. 77, art. 4.

move and are subject to destruction, as the primitive Christians did? What astonished me more was, that in the face of the numerous historical facts, which are known to every Roman Catholic, the scandal and horrible acts committed through the sacrament of the Eucharist, (as the death of Pope Victor the 3d, who was poisoned with the cup. The Emperor Henry the VII. with a hostia. The Arch-bishop of York, who had the same doom in the year 1154,) they can still believe in and adore it.

2d. Another proof that transubstantiation was unknown in the primitive age, I deduced from the fathers against the heretics of their time, who denied the assumption of the humanity of Christ. *Tertulius** says: "Jesus Christ took bread and gave it his disciples, saying, *this is my body*, or the *figure* of my body; if he would not have had a real body, he could not say, this is my body, for a phantom cannot be a representation of a body."

Ireneus† says: "If that would be true, that Christ had *not* an assumed human nature, the Saviour has not redeemed us with his blood, the cup is not the communion in his blood, and the bread not the communion in his body; for blood can only come from *veins, flesh*, and other substances of man." If these fathers would have believed in the real presence of Christ in the hostia, would they have argued in that way? Would they not have rather said: "the Eucharist contains the body, blood, soul, and divinity of Jesus Christ, consequently he was not a phantom, because we have his real body and blood in the sacrament?" Would this not have been more convincing than to prove that Jesus Christ assumed humanity, because the sacrament is a figure of his body? From these and other authorities I could easily see, that transubstantiation was *not* known in the primitive churches, and is a new thing in the church, being the fruit of the dark age of the twelfth century and the growing power of the Pope.

ABSURDITIES AND DELUSIONS OF THE MASS.

It is with great reluctance that I bring forward these charges, as I can testify before God, that I have no pleasure in wounding the feelings of any man, but faithfulness to my Divine

* Tertul. adv. Marc. lib. 4, chap. 40, circa ann. 215.
† Iren. adv. heretic.

Master, and love to the souls of my Roman Catholic brethren constrain me to consider it a necessary duty.

What can be a greater absurdity than, that THE PRIEST IS MADE SUPERIOR TO CHRIST? For not only is he made the creator of the Son of God, but he is so, *when* and *where* he pleases. It is sufficient that the priest puts on an *alb*, a *stole* and a *manipulum* and repeats the words of consecration over any piece of bread and it is changed into the body, soul and divinity of Christ. And as the offering up of the sacrifice depends on the *intention* of the priest, so Christ may or may not be presented to God for the living and the dead, just as the priest decides. Thus, in both points of view, the priest is made much superior to Christ; and if this is regarded as the calumny of a Protestant, I will cite the words of their own writers. Thus *Gabriel Biel*, says, "whoever saw any thing like this? He that created me (if I may say so) hath given me power to create him, and he that hath created me, is created by my means."* Hence he tells us of the great dignity of the priesthood. "Passing by the bands of angels, let us come to the queen of heaven and lady of the world. The same, though in plenitude of grace, goes beyond all the creatures, yet she yields to the hierarchs of the church, (i. e. the priests,) in the execution of the mystery committed unto them."†

"Incredible things! (says Peter de Besse,) but yet true, that the power of priests is so great and their excellency so noble, that heaven depends on them. Joshua stopped the sun, but these stop Christ, being in heaven, in the midst of an altar. The creature obeyed the first, but the Creator obeys the last. The sun obeyed the one, and God the others, as often as they pronounce the sacred words."‡

This indeed is very strange language for the ear of a Protestant; but the Roman Catholics look upon the priests as something like God. Yea, they refer to him much more than to the true God.

Under this head I will refer to some of the absurdities of the missal used by the priests, some of which I now cite.

"Si Hostia consacrata despareat, vel casu aliquo ut vento, aut miraculo, vel ab aliquo animali accepta et nequeat reperiri, tunc altera consecretur ab eo loco incipiendo qui, &c.

"If the consecrated host should disappear, either by some accident, or by the wind, or by a miracle, or be taken by some

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* Lect. de Missa (citante Du Moulin.)
† Fourth Lesson upon the Canon of the Mass.
‡ Besse, chap. II. *on the Royal Priesthood.*

animal, &c., cannot be found; then let another be consecrated, beginning from the same place," &c. Sect. iii. 7.

It is horrible even to think, that such an abominable doctrine should be taught and considered an article of faith. That Christ, who is now in a glorified state, may be at any time carried about by the winds of heaven, or even eaten up by some animal.

"Si musca vel aranea, vel aliquid aliud ceciderit in calicem ante consacrationem, projiciat vinum in locum et aliud ponat in calice, misceat parum aquæ, offerat ut supra et prorequater missam; si post consacrationem ceciderit musca aut aliquid ejusmodi et fiat nausea sacerdoti, extrahat eam et lavet cum vino, finita missa cumburat, et combustio ac lotio hujusmodi in sacrarum projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum sanguine."—Sect. x. 5.

"If a fly, or a spider, or any other thing should fall into the cup, let him cast the wine into a proper place, and let him place some more in the cup, mix a little water, offer it as before, and proceed with the mass. If a fly, or any thing of this kind, should fall into it after consecration, and the priest should feel a nausea, let him take it out and wash it with wine, and the mass being finished, let him burn it and let the ashes and refuse be cast into the sacristy. If, however, he does not feel sick, or fear any danger, let him take it with the blood."

I will refrain from any remarks on the above section, they are abhorrent to every idea we have of the Saviour's present exalted state. I bring them only forward as the melancholy effects of human traditions. I shall cite only one more.

"Si aliquod venenatum contingerit Hostiam consacratam, tunc alteram consecret, et sumat modo quo dictum est, et illa servetur in tabernaculo loco seperato, donec species eorum pantur et corruptæ deinde mittantur in sacrarum."

"If any poisoned thing should touch the consecrated Host, then let him consecrate another, and let him take it in the same way as was mentioned; and let the former be kept in a separate place until the species corrupt, and so corrupted, let them be cast in the sacristy." Sect. x. 7.

The priests themselves are ashamed of their own articles of faith; for in the Roman Missal translated into English for the use of the laity, they are altogether omitted; and well they might be ashamed of such *absurdities*.

DELUSION is equally a fruit of the mass. If our hopes of God's favour on earth and of his glory in the world to come, be placed on a false foundation, then we must be deceived, and delusion alone can be our portion. What benefit does a Roman Catholic derive from the mass? Comfort for their immortal souls and

remission of their sins, on the ground that Christ has been offered up for their sins. The question is whether this *be true or false comfort.* If the first, we should be sorry to deprive any of it; but if the latter, we must say, "let no man beguile you." "*Be not deceived.*" With regard to the remission of sins through the sacrifice of the mass, we cannot but believe that it is a gross deception, because this work was finished eighteen hundred years ago upon the cross. Jesus died once, and he dieth no more; and by his death he atoned for sin, and therefore the mass cannot be required. Moreover, it is a useless sacrifice, because the priests repeat it often, yea, daily, and because it is nothing but bread and wine and without the shedding of blood, which is essential to a propitiatory sacrifice: and for all these *delusions* we must *pay money!* What merchandize of souls is this? What a painful deception!

Let Roman Catholics seek *comfort* in the mass—I am satisfied with the glories of Calvary. Let them bow down and adore the wafer raised by the priests—I will cling to the Lord Jesus Christ, who died on the cross. Let papists trust in the daily repeated sacrifice of the mass for the remission of their sins—I am content with the finished work and the all-prevailing intercession of Jesus Christ sitting at the right hand of the Father. Thither I will go for comfort; he shall be my hope in life and in death; in him I shall not be disappointed, for his blood is most precious, and cleanseth from all sin. The name of Jesus shall be my strong tower, and in it I shall find safety.—Let Roman Catholics fly to their queen of heaven, the Virgin Mary; I will fly to the rock, Jesus Christ, the only anchor of my hope, and then I shall be enabled to sing with all the redeemed,

> "Jesus thy blood and righteousness,
> My beauty are, my glorious dress:
> 'Midst flaming worlds, in these arrayed,
> With joy shall I lift up my head."

HEATHEN ROME AND PAPAL ROME.

After this result of my Biblical researches as detailed in the preceding chapter, my eyes were opened; my mind became unbiased. I celebrated the mass because it was a source of income; I considered the Breviary a humbug and never repeated it; I practised every form because I was obliged to do it; in one word, I did as others did. Every ecclesiastical event which I considered before as a matter of established rule in the

church, became now a subject of doubt and investigation; every day I detected new corruptions; in the sacred college I saw spiritual tyrants, and in every priest a spy whom I dreaded and fled as from a pest. Whenever an opportunity was offered I opened my mind to some friend, who felt the papal yoke as heavy as myself; but of what use? the evil was without a remedy: a word, a sigh, is a mortal sin, and the result would be fatal to my future happiness. The reading of the Bible was no consolation for me. I read it to my own damnation, for I read it without prayer, without self-examination. As my intention is to institute a comparison between heathen Rome and papal Rome, I will at once proceed.

The Pantheon is one of the oldest churches and of the most classical architecture in the city of Rome. In the time of heathen Rome it was a temple dedicated to *all* the gods. Papal Rome has dedicated it to no god at all, but to the Virgin Mary only. The niches of that church in the time of heathen Rome were filled with the finest bronze statues, which represented—the dii majores—the chief gods. Papal Rome turned them out, and placed *tutelar gods* in their places, as St. Peter, John, and James, &c. Heathen Rome filled the niches of their temples with bronze gods, papal Rome with wooden saints.

The reader will be curious to know what papal Rome did with these idols? Whether they were burned, destroyed, or placed in the museum as relics of antiquity? No! Pope *Barbarini* (called Urban VIII.) the *Vicar of God*, melted all the gods together, and metamorphosed them into *four* colossal pillars of the Corinthian order, which raised their gigantic heads even with the cupola of St. Peter's, and adorn the high altar where the pope celebrates the mass. Poor gods! poor Rome!*

Returning to the Pantheon, I must observe that in the church

* The Pantheon is the most interesting antiquity in Rome. Its elegance and grandeur exhibit the taste of the ancient Romans. This temple was erected by *Agrippa*, son-in-law of Augustus, and repaired by Septimus Severus and Caracalla. The vestibulum is supported by sixteen Corinthian columns of oriental granite, fifteen feet in circumference and forty-two high. The original doors were *Vandalized by Genseric*, and lost in the Sicilian sea. The interior of the Pantheon is circular, with one window only, and that in the centre of the dome. By this opening, which is on the roof, the edifice receives its only light. The diameter of the temple is *one hundred and forty-three* feet, exclusive of the walls, which are *twenty* feet in thickness. The height was originally equal to the diameter, until the pavement was elevated to correspond with the new portico, which was made higher than the original one. It would afford me great pleasure if I could describe the splendor of that temple before it was robbed by *Urban* VIII. from the family Barbarini.

The Pantheon was dedicated to all gods. A statue of *Jupiter Tonans*, or the Avenger, stood in the centre of the tribuna; the infernal deities on the pavement; the terrestrial on the lower niches in the walls; and the celestial in the upper niches. The walls were once adorned with busts, inscriptions, and monuments in the memory of great men. Among the statues of the Pantheon,

there is a statue, which is called, "*La Madonna del Sasso*," in plain English, *The Lady of the Stone*. Why she is called so, and how she came there—whether she entered the church by a miracle or was carried there, I cannot say, because I never troubled myself about her origin; but one thing I know, because *all* the priests in Rome say so, and all the devotees in the city testify to it, that she is a great miracle-working lady. She however never wrought one for me, though I said many *Ave Marias* upon bended knees to her; but others who have been lame, blind, or paralytic, or laboring under some other chronical disease, were (as they say) cured by her; so that the weekly income of the offerings were over a hundred dollars, without the silver hands and feet, golden pins and chains, or other costly ornaments, which those so cured bring to adorn her, as an act of pious gratitude. I have seen that Stone Lady dressed more elegantly and more costly than any queen or empress upon the earth can ever be. It shows that the priests of Rome have much taste in dressing ladies.

As the pleasures of this world are transitory, so was the greatness of the blessed Stone Lady destined to be evanescent. It was a bright day, bright in every respect for the monks of St. Augustine, when the ladies and persons of all classes in the city of Rome directed their steps to the church of the Augustine friars: even the less devotional would not remain at home, but would kneel at the foot—I should say before—the pedestal of the immaculate *Virgine del Parto*, in English, "*Virgin of Parturition.*" To make the history short; the monks of the Augustine order envying the canons of the Pantheon of the great income which the Lady of Stone brought, they devised a plan to draw the revenues of the Pantheon into the treasury of their convent. Having an old rough statue of a Madonna in the corridor of the convent, for many years covered with dust, they thought that lady would be more comfortably situated in the church; they appointed a day, which was extensively published and widely circulated, that the Lady of Parturition, who performed so many miracles upon several females in time of need, would be carried in procession to the church. The vanity of the ladies having been touched, they collected from all parts, and the Lady of Parturition became the lady of the ladies.

The canons of the Pantheon were alarmed at that trick, because the *Lady of the Stone* lost a great many customers; and the canons felt that loss in their pockets too, much more so as

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Pliny mentions one, which had ear-rings made of a pearl cut in two, being the fellow of that which Cleopatra dissolved in vinegar, and drank to the health of Mark Anthony.

the monks carried on business in a more skilful manner, and their revenues became incalculable.

Three monks were constantly engaged—one with a *stole* over his neck and a *maniple* on his hand, who blessed the wax candles; the other *sold* them to the devoted women, and lighted them before the Virgin of Parturition; the third was walking round with the purgatory box, and received the offerings. The great concourse of people brought as a matter of course a great number of female penitents to the confessionals, who procured a great many masses to be said to the Lady of the Ladies who paid lady-like for it. The gifts which the Roman ladies (who are generally very liberal to monks) brought her, were so great, that in a short time half of the church was garnished with jewels and ladies' ornaments, so that it seemed more like entering the shop of a jeweller, rather than a temple of the living God. Even the young ladies gathered at all times in a large number before the Lady of Ladies, to try her miraculous virtues, praying her to procure for them husbands. The young gentlemen being sure to find the young ladies upon their knees in the Augustine church, became adorers of the lady as a matter of courtesy. So at every hour of the day, but especially in the evening until late in the night, the adorers of both sexes filled the church.

The poor *Stone Lady* in the Pantheon was placed in the most critical pecuniary state. Her income (as I have been informed by a canon of that church) was not more than *twenty* dollars a month. The canons being in a desperate financial state, they brought *an action of irregularity* against the Lady of Parturition: "being not canonized, she has no right, nor power to work miracles: moreover, the miracles she had performed already, were no miracles at all, not having received the sanction of the Pope, the head of the church—consequently cannot have the approval of her beloved Son."

Scarcely had this transpired, before it spread like fire through the whole city, and became the subject of conversation in every circle: the railings against the priests and monks, the laughing of the young people, the mockings at the ladies, the pasquinades and scandals, are not to be described. Every one was anxious to see the end of the trial. Some avowed that the lady of the monks must shut her counting-house; for if the church would sanction such an abuse, every stone could be adored and worshiped. The church only (said the priests) is the judge of a true miracle, and not the person who pretends to have been the subject of it. Others argued the contrary: they believed that the power of the queen of heaven cannot be limited: she can manifest it where and when she likes. The church in

canonizing a Madonna does not *authorize* or *sanction*, but recognizes it as an act of free mercy of the heavenly queen.

The retired monks troubled themselves very little about the corruptions of the world, or the avariciousness of the canons, not even about the destitute state of the Stone Lady in the Pantheon, and continued to *light* and to *sell* their wax candles, to sing litanies, and to spread abroad new miracles of the great lady. The monks whispered it in the confessionals, proclaimed it at the altar, cried about it from the pulpits. Nothing had been neglected on the part of the monks. The confessors gave no other penance than so many *Ave Marias* to the holy Virgin Lady; the preachers extolled her perfections. They edified the people in their masses with commemorations to the mercies of the Virgin Mary. The people of good sense understood it, and valued it as much as it was worth. The Roman ladies felt themselves grossly offended at this insult on their protectress in the hour of need, and sympathized with the humble monks. Even the young ladies blushingly said—"in spite of the canons we will visit the Madonna del Parto," and agreed to meet their beaux at the Augustine church.

I cannot tell how things went at the secret council of the Curia; but the result, which was propagated with the celerity of lightning was, as many had expected: namely, That his Holiness the Pope, Leo XII., decided in favour of the Virgin of the Parturition, and granted, to the greater encouragment of the faithful, *plenary indulgence* of so many days, &c.

My readers will think this a romance—I guarantee the truth of the narrative; and assure them, that for the sake of decorum I have not told the half. Every traveller who has been in Rome, can attest the fact, that even *at this day*, the uncanonized lady in the Augustine church is worshipped by all classes of the inhabitants of Rome.

Now what is the difference between heathen Rome and Papal Rome? The first brought *offerings* to Minerva and sacrificed to Diana. The second offers donations to the Stone Lady, and says masses to the Lady of the Parturition. The first bowed down and worshipped their goddesses. Papal Rome gives the same adoration, and performs the same devotional acts to their female god, which they style the Queen of Heaven.

That Rome lost the faith of the primitive church, there is no doubt; that the practices of that church are heathenish, none can deny. In *Rimini*, the principal city of the Romagna, or papal province, there was an old custom, that a certain miraculous statue of the Virgin Mary (I do not remember her name) was carried in procession every *Corpus Domini* with a crown upon her head; being considered the protectress of that city; she

was adored by all the citizens. The Cardinal Giustiniani, who was appointed archbishop of Rimini, forbad that the Virgin Mary should have a crown any longer upon her head. The reason he gave was, simply, that—"*she is not yet canonized.*" He had no other object in view, than that the citizens should promise to collect a *hundred thousand dollars* as a fee for the canonization; he would write in the mean time to Rome for a dispensation (which would be another source of revenue for the Vatican) until the sum could be collected, which would entitle her to wear a crown. But the magistrates of that city would enter into *no* agreement whatever, requesting his eminence to grant their protectress the privilege to wear a crown—a privilege which she enjoyed for a long series of years. But all was in vain. The cardinal would *not* grant it, except they applied for a dispensation to the pope.

The day of the procession arrived; the circumstances were known in the neighbourhood; the people came from all parts, some to revenge the wrong which had been inflicted upon the miraculous lady: others out of curiosity. But it is sufficient to say, that the city of Rimini never witnessed such a spectacle before, and I trust it never will again.

The procession began. The friars of all colours marched on in their ranks; the respective companies in their masquerades followed the monks and friars; soldiers in arms accompanied the train; the priests and canons of the cathedral joined in the procession; then, alas! the Virgin Lady Mary was carried out of the church without a crown, but had *seven* stars in a half circle over her head. Why the number seven had been chosen I do not know, but that *twelve thousand* dollars had been staked in the lottery upon the number seven, is a melancholy fact.

Scarcely had the statue appeared in the street, when the people stopped the man who carried her, and would not allow that she should be carried in such a dishonoured manner in procession. The soldiers tried to disperse the crowd with their muskets, but all in vain. The enraged multitude wounding a soldier, it was found necessary to make use of bayonets, by which means they, in their turn, wounded some of the citizens, and in the crowd injured also some females; the mob became furious, throwing stones upon the soldiers, and crying vengeance against the priests. The commander ordered them to fire upon the people, many of whom were mortally wounded, even unoffensive women and children; then the cry—"Morte ai preti," *death to the priests!* was heard in all directions. The priests with their stoles escaped from their ranks; the screams of the children, the lamentations of the wives in behalf of their husbands; the running of the monks, the explosion of the muskets,

was a melancholy sight. At the time that the tragedy was going on, a part of the mob ran to the episcopal palace, where the cardinal resided, rushed like a flood into the palace: "*Morte al tiranno,*" *death to the tyrant,* was heard from every mouth; fortunately he had time to save himself through the garden. Not finding the cardinal, they broke all the furniture, dashed it through the windows, and burned it in the middle of the street.

The news went to Rome; the panic was exceedingly great; the pope feared a revolution; soldiers were ordered in the same night to leave Rome for Rimini, to terrify the agitated spirits of the mob. The pope, by a special decree, graciously ordered, that the authors of that tragic scene, who had disturbed the public peace, should be severely punished, and a *plenary indulgence* to all who say so many *Ave Marias* to the Virgin Mary, who shall henceforth have the privilege to wear a crown. Here we must say with Virgil: "Magnum Jovis incrementum:" or with the inhabitants of Ephesus, "great is Diana of the Ephesians."

If I could accompany my readers through the city of Rome, I would lead them upon mount *Janiculum,* now called St. John of Lateran; there they would find a chapel, where they would see thousands of people crawling up a high flight of stairs upon their knees, and kissing every step, with the rosaries in their hands, until they arrive upon the last step. The priests tell us that this is the holy stair-case which Christ ascended when he appeared before Pilate, which has been carried by angels from Jerusalem to Rome.* But I must not forget to mention, that

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*The celebrated *scala santa,* or holy stairs, contains twenty-eight white marble steps; it is said to have belonged to the palace of Pilate, at Jerusalem, and to have been trodden by Jesus Christ. They were covered with wooden boards by order of Clement XII., to prevent their being worn out by the multitudes of devotees ascending them on their knees. There is a great deal of mysteriousness and false sacredness thrown about the whole edifice which contains these stairs; there are several secret apartments, which are kept constantly locked. One of them (the priests say) "contains the most precious and most sacred relic of Christianity. Some say, it contains the feather of the seraphic doctor, with which he wrote his works, which an angel brought him in his study." Others say, "the feather of a wing of the arch angel Gabriel, which he left when he saluted the Virgin Mary—a *bottle* of the Virgin Mary's milk—a bottle with tears of our Saviour, shed at the grave of Lazarus—the cord with which our Saviour was bound at the pillar when scourged," &c.; the fact is, no body knows what that edifice contains; you will not find even the oldest of the priests, who ever troubled himself about it; still he maintains, that some holy thing is in it. There *Luther,* the glorious reformer, once basely crawled upon his knees to purchase an absolution; but the light of eternal truth had previously dawned upon his mind, and the words, "*the just shall live by faith,*" sounded like thunder in his ears while he was on the very stairs. He arose in horror from his servile debasement, and from that moment walked forth a free man, vowed to exhibit the fraud and wickedness of exacting such penances, and to publish the truth as it is in Jesus.

the crawling upon the knees must be accompanied with some *alms* for the souls in purgatory. The apostle Paul said to the Romans of his time, that *not* through the works of the law, nor through our own righteousness are we saved, but through faith in Jesus Christ. The so-called Vicar of Christ, says the contrary: we are saved by crawling upon our knees, or by performing some other works of self-righteousness.

I would lead my readers into a church near St. Sebastian: there they will find a *square stone* of white marble, upon which the impression of *two* feet are seen, to which the people pray and cover with kisses, being (as we are told) the stone where our Lord was standing, when he met the apostles after his glorious resurrection. We are informed by the priests at Rome, that the stone came flying in the air from Jerusalem to Rome, and remained where it is now. Plenary indulgence is granted to every one who says certain prayers to that flying stone.

I would continue to lead my readers into a cellar of a chapel near the mount Tarpea, which is said to be the prison of the apostle Paul, the very place where the jailor was converted; there they will see a spring in the middle of the cellar, which sprung up in a miraculous way in order to baptize him and his family. That water has great healing virtues; Brandreth's and Morrison's pills are mere quackery compared with it. It is good for the inflammation of the eyes if washed with it; also for pulmonea if regularly taken, and some prayers be repeated at the time. That water is bottled and *sold* for the spiritual and temporal welfare of the faithful.

I would continue to lead my readers into a church, not far from the ancient *Forum Romanum*, called *St. Peter in Vinculis*, where the priests assure us that they are in the possession of the identical chain with which the apostle Peter was fettered before his crucifixion in Rome. There is a discrepancy of historical tradition with regard to the manner in which that chain came into that church; it would, however, be too ridiculous to relate all those legends which are afloat.

In the same church is to be seen the *pillar* to which our Saviour was bound, when he was scourged before his crucifixion. One of the Catholic sovereigns asked Gregory the VII. for some holy relic, and the pope caused a piece of the pillar to be broken off and sent it to his majesty; but the fragment disappeared, and in the morning the pillar was entire; it had returned of its own accord, and joined itself again in such an artful manner that it can scarcely be seen. This chain and pillar are adored, kissed, prayed to by the people of Rome, who receive plenary indulgence for their devotion to it.

If my readers are not tired, I will accompany them to the

"*amphitheatre Flavianum,*" now called "the *Colosseum Romanum,*" a building which was erected by the emperor Flavian, by 60,000 Jews which he brought captive from Jerusalem. It is properly called Colosseum, for it is colossal in its dimensions, colossal as a living monument of the fulfilment of the prophecies. A theatre, in which the first martyrs of the cross were exposed to the fury of wild beasts, and sealed with their blood the truth as it is in Jesus, in the presence of a *hundred thousand* spectators, which that building could conveniently contain. Now my readers will find in that splendid relic of antiquity and Christianity a miserable hermit with a box in his hand, to the annoyance of the passengers, begging for souls in purgatory.

I shall not leave the Colosseum, without showing my readers another, not less barbarous act of the infallible pope of Rome. The pope Barbarini had a nephew, who asked from his holiness, his uncle, the permission to carry off some stones from the Colosseum. The pope (as it is historically reported) did not at first give his permission, for *three* strong reasons. First. It was not his property, it belongs to the state. Secondly. It is too holy to make use of it for any profane object. Thirdly. It is such a splendid piece of antiquity that it cannot be equalled in the world. But his nephew giving him no rest until the pope (in spite of all these sound reasons) gave him the permission to take as many as he could carry off in one night. That wretch demolished in one night a third part of that relic, which the tooth of time could not destroy, and the hand of the northern barbarian dared not touch, and carried off in one night as many as were required to build that splendid palace Barbarini, one of the most magnificent in Rome. Let us turn our eyes from that scene of which the barbarians were ashamed, but which the pope Barbarini (the little barbarian) was able to perpetrate, and direct our steps to the Roman capital. Let us traverse the Forum Romanum, now called, "Campo Vaccino," *the field of the cattle,* where Cicero harangued the Roman citizens. In passing the *Via Apia,* the road where the Roman conquerors entered in triumph, we shall leave at our right the ruins of the most splendid *Temple of Peace,* in which the riches of heathen Rome were preserved, and from which, when in flames, the melted gold flowed in streams into the streets; but as the Virgin Mary has wrought no miracle in that temple, it was left to its own destruction, and scarcely a vestige of the beautiful architecture is to be seen. At our left we shall leave the mount Palatinum, where the ruins of the palaces of the Roman emperors are yet to be seen, in which the begging hermits have made their nests,

and trouble the visitors with their *Purgatory box*, fabulous legends, and miraculous stories.

But let us ascend the capital of the city of the world; the place where the voice of the Roman senators caused the inhabitants of the earth to tremble, is now changed into a mournful and nasal sing-song of Franciscan friars. Look at that high stair-case (with forty steps) leading to the Franciscan convent; see those fanatics who ascend upon their knees, and at every step say an *Ave Maria* to the Virgin Mary, that she *might tell them in a dream, what numbers* they shall take *in the lottery*, that they might gain *a terno*. In the face of the nineteenth century, in the presence of the sacred college and infallible pope, such heathenish devotions, absurd adorations, and foolish religious acts, should be tolerated, of which we have no example in the history of heathen Rome. Encouraged by the monks and friars, tolerated by the sacred college, in order to draw the last pence from the pockets of the poor into the treasury of the Camera Apostolica, by a false hope, that the Virgin Mary will *tell them the numbers which will be drawn in the next lottery!*

The spectacle is too shocking—the principle too bad to dwell longer upon. We shall turn our steps towards the sanctum sanctorum; in the place where no profane foot can enter—*no* profane eye penetrate; it is the manufactory of ignorance and superstition; it is the machinery of popery, to draw the wealth of the faithful dispersed in the world, into the pocket of the pope. You are anxious to know what it is? It is the place where the relics of saints are manufactured. As I cannot introduce you into the secret walls of that unhallowed place, and show you the bones of dogs and cats, heads of old Roman soldiers, which have been excavated in the different parts of Rome, and rags of all sorts and colors, which are *sold* for relics of saints.

I will give some specimens of Papal deceitfulness, which are known to every Roman inhabitant. You must know, that a *tooth* of the holy *Agatha*, if carried about the body, or adored upon the altar, is a preventive of tooth-ache.—Pius VII. ordered by a special decree, (I do not know if it was because some abuses were made of it, or to make the article more valuable,) that all the relics of St. Agatha, in every part of the world should return to Rome, and in the space of *eight months, two bushels* of teeth, all of the holy Agatha, were restored to the Relic Chambers in Rome.

The relics of the cross and spears, with which our Saviour was pierced, are so numerously scattered throughout the world, that if all were gathered and joined together, a house might be built with them; and if the *heads of John the Baptist*, the *nails*

and *hammers*, scattered upon the globe, which the priests give out as genuine,—were gathered upon a vessel to bring them to Rome, it would have a very good cargo, and would need no ballast.

If I were to lead my readers to the confessionals, where the confessors are surrounded by innocent youths of both sexes, who think not of flying from sin, but how to commit it, they would be astonished. If the confessor were only a judge of that which the penitent accuses himself, I would say nothing, but the confessors are like lawyers before the bar of justice, who cross examine and confound the witnesses in order that they might commit themselves. Such is the conduct of the confessors in the wooden tribunal.

To give an authentic proof of what is taught to students of divinity, who are obliged to lead a life of chastity and perpetual celibacy, I will quote from the standard work of Dens' Theology, taught in *Emmittsburg*, a seminary in Maryland, in the United States.*

I. "Quinta species luxuriæ contra naturam committitur *quando quidem copula masculi fit in vase feminæ naturali, sed indebito modo*, v. g. stando, aut dum vir succumbit, vel a retro feminam cognoscit, sicuit equi congredinutur, quamvis in vase femineo."

II. "Possunt autem he modi inducere peccatum mortale juxta periculum perdendi semen, eo quod scilicet semen viri communiter non possit effundi usque in matricem feminæ."

III. "Et quamvis forte conjuges dicant, quod periculum diligenter præcaveant, illi interim lascivi modi a gravi veniali excusari non debent, nisi forte propter impotentiam, v. g. ob curvitatem uxoris, nequeat servari naturalis situs, et modus, qui est ut mulier succumbat viro."

Queritur. "Quid agere debet is qui sub pollutione in somno inchoata evigelat?"†

R. "Evigilans non potest ei ullum consensum præbere, sed potius dissensum, seu displicentiam voluntatis formare debet."

Q. "*An tenetur illam pollutionem in somno inceptam, mox it vigilat, vi cohibere suumque corpus comprimere, ne continuatur in vigilia?*"

R. "Cum Antoin: tenetur, saltem ut pollutio non continuetur per effusionem seminis nec dum e lumbis, vel ex testiculis extravasati. *Sanchez, Billuart*, aliique videntur permittere continuationem ob periculum infirmitatis; sed omnio puto, eos dicere solummodo de semine jam extravassato, nimirum ut exterius effluat: alioquin non licet promovere formalem, nequidem ad evadendam mortem."

* Peter Dens, De modo contra nataram No. 295.
† Ibid. De pollutione, No. 296.

"Confessarius prudens omnem evaded invidiam hac methodo: dum *puella* confitetur se esse fornicatem, confessarius petat, an prima vice, qua simile peccatum comisit, exposuerit circumstantiam amissæ virginitatis."

"Si respondeat categorice, ita, vel non, cessat difficultas; et quidem si jam sint primæ vices statim reponet, jam fuisse primas vices, adeoque solum ei dici debet, ut conteratur de illa circumstantia, et eam confiteatur; si taceat, instruatur illam circumstantiam totius semel exprimendam, adeoque si it nunquam fecerit jam desuper doleat, et se accuset."*

My female readers will excuse me for inserting the authorities in Latin; I hope they wil' attribute it to the esteem which I have for their virtue, and also to self respect, that I do not discuss in my pages such principles, which will and must injure the morality of my young readers.

Every honest Roman Catholic, who has frequented the confessional, must have experienced its immoral tendency for youth, especially females; and I am astonished, that in this free country, husbands can see their wives and daughters frequent the confessional, without trembling for their virtue. The above details should be sufficient to compel every father of a family to abhor the confessional, as obnoxious to morality. If decency would allow it, I could write a volume, of which I have had personal experience, and of what I have been informed by others, who had the same melancholy experience. One instance I will relate, though with great reluctance; but being of a character which can be related without grossly offending the ears of my readers, I will mention it.

In the family where I boarded in Florence, was a young lady, about seventeen years of age. Her parents gave her a good, but above all, a religious education. One day the mother told her daughter to prepare to go with her to-morrow to confess and to commune. The mother unfortunately, feeling unwell the next morning, the young lady had to go by herself; when she returned, her eyes showed that she had wept, and her countenance indicated that something unusual had happened. The mother, as a matter of course, inquired the cause, but she wept bitterly, and said she was ashamed to tell it. Then the mother insisted; so the daughter told her that the parish priest to whom she constantly confessed, asked her questions this time which she could not repeat without a blush. She, however, repeated some of them, which were of the most licentious and corrupting tendency, which were better suited to the lowest sink of debauchery than the confessional. Then he gave her

* Ibidem, No. 287.

some instructions, which decency forbids me to repeat; gave her absolution, and told her before she communed, she must come into his house, which was contiguous to the church; the unsuspecting young creature did as the father confessor told her. The rest, the reader can imagine. The parents furious, would immediately have gone to the archbishop, and laid before him the complaint; but I advised them to let it be as it was, because they would injure the character of their daughter more than the priest. All the punishment he would have received, is a suspension for a month or two, and then be placed in another parish, or even remain where he is. With such brutal acts, the history of the confessional is full.

If I could lead my readers on the 17th of January to the church of *St. Antoin* in Rome, I am convinced, they would *not* know whether they should laugh at the ridiculous religious performances, or *weep* over the heathenish practices of the church of Rome. He would see a priest in his sacerdotal garments, with a stole over his neck, a brush in the right hand, and sprinkling the *mules, asses*, and *horses* with holy water, and praying for them and with them, and blessing them in order to be preserved the whole year from sickness and death, famine and danger, for the sake and merits of the holy Antony. All this is a grotesque scene, so grotesque that no American can have any idea of it, and heathen priests would never have thought of it. Add to that the great mass of people, the kickings of the mules, the meetings of the lovers, the neighings of the horses, the melodious voices of the asses, the shoutings of the multitude, and mockings of the protestants, who reside in Rome, and you have a spectacle, which would be *new*, entirely *new*, not only for American protestants, but for the heathen themselves, and must be abominable in the eye of God. The reason why cows, calves, and oxen are excluded from the privilege of being sprinkled with holy water, and receiving the prayers of the priest, and the protection of St. Antony, I never inquired; and why these gentlemen, viz. the horses, asses and mules, are so highly distinguished among all the quadrupeds, I can not say; perhaps those who are more versed in the canons of the councils, will be able to give the reader light on that subject. But enough; the subject is too serious; it is a religious exercise, practised by the priests of Rome, in the *so-called* metropolis of the Christian world, sanctioned by the self-styled infallible head of the church of Rome. All we can say is: "Ichabod, thy glory is departed." The priests of heathen Rome would be ashamed of such a religious display in the nineteenth century.

THE OPENING OF THE EYES OF THE VIRGIN MARY.

In Rome there is preserved a gigantic mask of the face of a man, in the church of *Sta. Maria in Cosmodin*: according to the declaration of the most scientific antiquaries, it is called, "La bocca della verita," *the mouth of truth.* In heathen Rome, when a man swore, he was obliged to put his right hand into the mouth of that gigantic mask; if what he swore was true, he could withdraw his hand; if false, his hand was bitten off by that monstrous mouth.* There is no doubt, that the priests had some cutting machine in the inside, or some person hidden in it, who performed the operation, and cut off the hand of the perjurer. Papal Rome is worse; it is more intriguing, and far more cruel than the heathen priests; it cuts off not only one hand, but millions of souls, as the following fact will sufficiently show:

The people of Rome are not so dull and stupid as the priests desire to have them. The secret police in the confessional, the paid spies in the public establishments, and the multitude of gens d'arms, can terrify them, but can not enchain their minds, nor fetter their intellects. Satires against the canons of the Pantheon, pasquinades against the pope, and publicly ridiculing the monks, were the order of the day. If the Inquisition would have attempted to imprison all the violators of the priestly laws, they might as well have made a roof over the whole city, and written upon the doors of it: "Carcer Romanorum," *the prison of the Romans.* But soon they found a remedy to divert the minds of the people, and draw their attention to some other

* The church of *Santa Maria in Cosmodin*, stands in the Forum Boarium. It received this epithet, *Cosmodin*, from its having been overcharged with ornaments when Adrian rebuilt it in the year 728. This edifice stands on the ruins of the ancient temple of *Pudicitia Patricia*, or *Chastity*. Plebeians were excluded from this temple. On account of this fact *Virginia*, the wife of Volumnius, erected the temple of *Pudicitia Plebeia*, at her own home. She was herself of noble birth, but had to adopt the station of her husband, who was a Plebeian. The pavement is of beautiful porphyry, and the high altar of red Egyptian granite; the columns of the interior are of antique marble. There is a discrepancy of opinion among the antiquarians, with regard to the use of the ugly mask of marble, which stands in the porch. Some say, "It served as the mouth of an ancient fountain." Others suppose, that oracles issued from this mouth, therefore it is called, "*La bocca della verita*," (the mouth of truth.) But it is generally supposed that it represents Jupiter, and that persons put their hands in the mouth of it when they made oath in court, and that the mouth closed upon all perjured persons. There is a common saying in Rome, "that women never put their hands into it, for it was sure to close." That is no compliment to the ancient Roman ladies.

object, though not less absurd and heathenish than the above; but that is immaterial, only if it serves to accomplish the desired object.

A great rumour was sounded abroad, "that in a certain church, situated in the parish of the Madonna di Monte, an image of the Virgin Mary had opened its eyes." The story originated in the following manner. An old, but pious woman, praying fervently to that image, and looking steadily at it, she observed, that the image was moving its eyes toward her; she immediately informed the father confessor of it, who approached the altar to ascertain the truth of the miracle, and he saw it also, so clear, that there remained no doubt whatever, that the image did open its eyes, and moved them about in all directions.

The reader must know, that the church where that miraculous image was to be found, is situated in the darkest corner of the city, where the lowest populace are crowded together. It lies in the valley between the two mounts, Quirinum and Janiculum. It was not difficult to make them swallow any absurdity, which they are ready to defend with their blood. The mass of people who assembled in that section of the city was immense. Day and night the church was crowded. I saw it, when hundreds of sick folks were carried upon couches into the church; one of them particularly attracted my attention; he was a tall, consumptive man, more like a skeleton than a living being, supported by two friends. As soon as he was placed in the middle of the church, all the people cried as with one voice, "Abbiate fede! abbiate fede!" *have faith! have faith?* and the skeleton left the shoulders of his friends, who supported him, and advanced with a firm step towards the altar, where he sunk exhausted to the ground. The shouts, "*have faith in the mercy of the holy Virgin! rise, walk! be not discouraged!* and similar expressions were heard, but all was useless. It was not difficult, as I stated before, to make people like these believe every absurdity. One thing was worthy of notice, that *no* respectable and enlightened person saw the miracle, not even all the priests; but they said: "That men of bad dispositions, or the sceptic, or those who had not sincerely confessed, or had no faith, could *not* see it. "I have been one of those, whom the Virgin Mary would not look at, though I was anxious to see the miraculous movements of the eyes of the painted picture. Every movement of the Virgin Mary's eyes had its signification. From the pulpit, like sounds of thunder in a dark night, the most frightful events were predicted. "*Prodigium canit, et tristes denunciat iras.*" Pestilence, famine, and destruction were the indication of the moving of the eyes. Penance! penance! was the watchword of the

priests and monks, as the only panacea for the great evil; I asked myself, what is the difference between heathen Rome and papal Rome? The *first* used intrigues to purify the community of perjurers; the second uses it to establish a lie. Heathen Rome had its temple of Apollo, in which the *oracle of Delphis* prophesied. Papal Rome has its *images* which foretell future events.

BEATIFICATION OF A FRANCISCAN FRIAR.

Like children who must be amused and delighted in the daily change of play things, so Romanists are entertained by their priests, by a daily change of new *amusements*. I say amusements, for the papal worship is nothing but that. We read in history, that before the fall of heathen Rome one could easier find a god than a man in the streets. In papal Rome, there are more saints than inhabitants, and their number is daily augmenting.

Scarcely had the *frolic* of the moving of the eyes of the image ceased, when another ecclesiastical entertainment was produced. The Franciscans had a friar, who had been living among them a *hundred years ago*, and who, *at that time*, performed a great number of miracles. His order begged the sum of *one hundred thousand* dollars, to have their brother friar beatified, which his holiness Leo XII. granted, after having received this sum as a *fee*. At the same time we must do justice to the friars; they were very careful *not* to collect the money in the papal state, but in Spain where the friar was born.

A *beatification* is not a daily nor even an annual occurrence, because it is very expensive. Protestants must not think that saints grow like mushrooms after a rainy reason, no! they must be at least a hundred years old. They must not think that a saint is some upstart or pauper; by no means; he must be able to pay the minimum *fee* of a hundred thousand dollars, before he receives permission to be a saint. Being therefore such a rare occurrence, it is no wonder that young and old, rich and poor turned out to witness the exhibition.

The day on which the beatification was to take place, the pope descended from the Vatican into the church of St. Peter's, followed by the whole sacred college, in great pomp and magnificence; nothing was spared which was calculated to impress the senses of the immense multitude. The bishops were in their pontifical garments and covered with their mitres; the

pope himself presiding as the supremus episcopus, or *the bishop of bishops*, had only the mitre upon his head; in that pompous manner the mass was celebrated by the pope, and when he arrived at that part where the collects of the saints are said, the pope (by a special bull) declared the friar, of whom *three* miracles had been scrupulously investigated, *to be a saint*, with all the privileges to work miracles when and wherever he pleases.* At the same time the cooks and friars were very busy in preparing a good dinner for the cardinals, prelates, and other illustrious guests. In the afternoon his holiness went in great pomp to the church of the Franciscan convent, where the painting of the new saint was exposed for the adoration of the people. He kneeled before that very being whom he had created a saint, and adored that very painting, to the original of which he had a few hours before granted the privileges of saintship and the permission to perform miracles. After the invocation of *his* new manufactured saint, his holiness graciously entered the convent and admitted the whole family to *kiss* his *holy foot*, or rather his holy slipper.

To satisfy the great mass of the people who do not understand Latin, the *three* approved miracles were exhibited in painting at the *facade* of St. Peter's, in order that they might see what had been the miracles for which he was elevated to the glory of being saint. Among the largest and most conspicuous, was the *one* which represents the sainted friar seated in the kitchen of a tavern, and warming himself at the fire, at which the land-lady, who had the reputation of being a very uncharitable woman, was roasting birds for her guests. After an interval of a short time, the lady was obliged to leave the kitchen, when the friar (not being as yet a saint) took the roasted birds from the fire, and after holding them one by one up in the air, they immediately received life, became covered with feathers, and flew about in the kitchen. The woman entering and seeing that spectacle, fell upon her knees and would have worshipped him; but the friar said unto her: "Woman, give all the glory to the Virgin Mary."

As a narrator I will make no remarks on this peculiar case; my object is only to show the spirit of the Roman population, that they are *not* so ignorant as some travellers have described them, and *not* so bigoted as they appear.

Scarcely was the painting displayed to the eyes of the people, when a general burst of laughter filled the air; even the ladies, who are not averse to the miracles of friars, considered it very

* Before the canonization takes place, *three* miracles are brought before the curia in *trial*, where a prelate, called "*the Devil's Advocate*," pleads against them, and examines the evidences of the miracles.

puerile. Their disapproval was not expressed in secret, but in the presence of the spies, and openly in broad day to the mortification of the priests. I heard it said: "the friar has eaten the roasted birds and left fly some living ones which he had in his large sleeves." Others more serious asked: "What benefit has that miracle conferred on the human family, for Christianity, or even for the tavern-keeper?" A great many in a joking manner said—"that miracle resembled very much those of the Jesuits at St. Domingo, when they asked only (for the love of the holy Virgin) a little boiled water, which they poured upon toasted bread, and soon the fragrance of that dish filled the house. The people were astonished, that the water should be changed into such delicious food. They (the Jesuits) told them: 'give all the glory to the holy Virgin who performed the miracle;' and in secret the good fathers put *preserved meat* and *concentrated broth*, as ingredients of the miracle, into it." Similar anecdotes, abounding in facetiousness and wit, were publicly related. I trembled for them; I was apprehensive that the gens d'arms would lay hands on them. But the disapprobation being general, the police were overawed and dared not touch them; otherwise they would have been massacred on the spot.

The result of that censure was not less humiliating than the censure itself. The next day another painting was placed in its stead. But for all that the effect of the blunder was not removed. Like the ass in the fable, who clothed himself in the dress of the shepherd, whose long ears betrayed him, that he was, even in the cloak of the shepherd, nothing but an ass. Such was the effect which the change of the picture produced.

We read in history many deceptions practised by the heathen priests; but that, in papal Rome, under the garb of Christianity, such intrigues should be perpetrated in the nineteenth century, is too revolting even to narrate. If the apostle Paul, who withstood Peter to his face in Antioch because he was blamed of having dissimulated and walked not uprightly, according to the gospel*—what would that apostle say, if he could appear again upon the palatinum, and see the intrigues, deceptions, and corruptions of the so-called *Vicar* of Christ in the so-styled chair of Peter?

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* Galat. c. 2, v. 11—14.

THE PATRIARCH OF EGYPT AND THE HORNED PRIEST.

The following is a narrative which I published in the Lutheran Observer during the last year; but as that journal is not read by Roman Catholics, I will insert it here, that they may hear something of the infallibility of their supreme pontiff.

The blunder of the miraculous birds was too great; the impression it left too strong to be easily effaced: they immediately put forth a *new* spectacle—new in every respect in the history of Popes, and, I may safely say, *new* in the history of heathen Rome.

In the *Propaganda Fide* are educated missionaries for the countries of the East: there are usually from *seven* to *eight* hundred pupils in it, many of whom are taken when nine years old, and educated until they reach their twenty-fourth year. Among the boys there educated was an Arabian youth, fifteen years of age, whose talents were not of a very superior order. One day a letter arrived by mail, directed to the Prefect of the Propaganda, sealed with the state seal of the Pasha of Egypt, in which his highness, in a very friendly manner, complimented his holiness, Pope Leo XII., requesting him to consecrate the Arabian boy *Bishop of Alexandria*. The Prefect of the Propaganda as soon as he read the letter, ordered his state carriage to the Quirinal palace, where the Pope was at that time residing. Leo received the message with delight; he thought the riches of Egypt were already hoarded in the treasury of the Vatican; he immediately convoked the Sacred College and desired their counsel on that important subject. Some of the cardinals argued in favour of the consecration, believing that the Arabian boy must be *an illegitimate* child of the Pasha, otherwise he would not thus distinguish a Christian and a youth with such honours. Others argued the contrary on the same ground, as the councils and canonical laws strictly forbid that the dignity of a bishop should be enjoyed by a *bastard*. Another irregularity was in the way—the boy was not even of age; and still more, that he was ignorant. But *Pontifex omnia potest*—the pope can do all things—even metamorphose ignorant heads into wise ones. The boy was, in spite of all the illegalities and irregularities, declared by Leo XII. not only Bishop, but Patriarch of Egypt.

The priests promulgated it with great joy. The triumph of Christianity, the advantages of the church of Rome, and the

pecuniary profits to the holy see—all was mentioned that could swell the song of gladness. They had the audacity to say publicly, in the presence of ladies, "that the Arabian boy was an illegitimate child of the Pasha." And many Roman mothers, (not heathen, but Christian Roman mothers,) envied the Arabian lady the honour of having such a distinguished lover. In short, I was an eye-witness of the consecration as performed by Pope Leo XII.; I saw that pope kneeling upon the first step of the altar in St. Peter's church to receive the blessing of the boy *celebrans*, or as he was called the "Boy Patriarch," at the end of the ceremony of the consecration. In the history of popes, we never find a similar occurrence, that the pope himself should have consecrated a bishop.

The pope gave the boy patriarch a monk of the Paolotti as a secretary, who was also to be his *tutor*, under whom he had to finish his education. He wrote also through the secretary of state, a complimentary letter to the Pasha of Egypt, to inform his highness that his wishes were all punctually fulfilled, and that the new Patriarch of Egypt would soon leave the papal shore for his new destination. The propaganda fitted out the patriarch in the best style; sacred vases, episcopal ornaments, and gifts for the pasha were prepared; a vessel was chartered in *Civita Vecchia* upon which the boy patriarch and whole suit were embarked.

We shall leave the young patriarch on his voyage, and direct the attention of the reader towards Egypt. The pasha received the despatches of the pope, and could scarcely understand their contents. After a due examination of the documents, the pasha became furious: he immediately ordered the father of the boy patriarch to be imprisoned, who, as it was supposed, had forged the signature of the pasha, and was without any further inquiry decapitated; and an order was issued that the patriarch, with his whole suit, should meet with the same fate, as soon as they landed on the shores of Egypt.

The ambassadors and consuls of the Christian courts wrote to all the ports to inform the mitred voyager of the danger which awaited him. The merchants did the same. Fortunately a contrary wind drove them (I do not exactly remember if it was on the island of Malta, or on one of the Ionian islands) where they received information of the predicament into which they were placed. The monk of the Paolotti immediately resumed the authority of the master instead of secretary; he ordered the captain to return, and treated the poor youth, not as a boy patriarch, but as a school-boy. On one occasion the poor creature resented the tyrannical treatment of the monk, who gave him a slap in the face: the servants who saw it, lost

their respect for him, so that the poor young man, in a short time, was driven to despair. In that state of mind, he determined to escape upon an English vessel, and to place himself under the protection of the British flag. If he would have done that openly, he might have saved himself; but being inexperienced in the world, (in addition to this the fear of his monkish tyrant,) he resolved to escape at night, and take with him the sacred vessels, and the gifts which he had for the Pasha of of Egypt. But a servant, whom he thought faithful, betrayed him, and in the act of his escape he was taken, and wishing to hide his guilt, concealed the sacred vessels.

Now the monk, who envied the mitre of the boy, became the master; he put the poor patriarch in confinement, chained him in the cabin, until they reached the port of Civita Vecchia, where the monk wrote to the cardinal Zurla, the vicar of the pope, intimating to him that he would *not* leave the vessel, until his holiness recompensed him for the faithful services he had performed, and the dangers he had encountered for the welfare of the church. The pope was obliged to give him the mitre, in order to stop the mouth of the monk.

Now in order to bring the victim to Rome, without incurring the ridicule of the people, the pope, and the sacred college, to cover their blunder and ignorance, invented a story of which Satan himself would be ashamed. It was related as a *positive* fact, by the priests in the confessional, as well as in society, in the pulpit, as well as in the streets: "That in a certain village, a poor woman was to be buried, but that the parish priest, who was very avaricious, would not perform the burial, because her children could not pay the fee. Two of her sons were obliged to dig the grave in the night, where they found a treasure; the next day they came to the priest paying him the fee, and also a sum for a number of masses, which the priest was to celebrate for the soul of the deceased, to be delivered from the pains of purgatory. The priest asked them from whence they received the money; they revealed to him the fact of having found a treasure. The priest, wishing to rob them of it, took the fresh hide of an ox, and covered himself with it, so as to appear as the devil, in order to frighten the poor boys. But when he returned with the treasure, and was about to undress himself, lo! *the horns* of the ox's hide remained fixed upon his head, and that on the morrow night, the *horned priest* would be brought into the city, and placed in the prison of the inquisition. So it was; a close carriage accompanied by gens d' arms, in which the poor boy patriarch was placed, and was brought into the prison of the inquisition, under the name of the horned priest, drove into the city.

There he was tortured, in the presence of the students of the Propaganda, *dispatriarchized* and condemned to death; but Pope Leo XII. graciously commuted the sentence of death into imprisonment for life, in the *Fort of St. Leo.*

If my Roman Catholic brethren could know all the intrigues and stratagems which are resorted to in the church of Rome in order to be made prelates, they would blush to call them shepherds. It is a proverbial saying in Rome—"To become a prelate you must have *one* of the *three* devils to aid you. You must have a *white* devil, or a *yellow* devil, or a *red* devil. The white devil is the protection of a woman; the yellow is gold; and the red, the protection of a cardinal." The narrative of the above stated fact, needs no comment; no parallel even in heathen history is to be found. The council of the infernal recesses could not produce, nor invent a more execrable falsehood, to blindfold the eyes of men in order to destroy their souls.

INFALLIBILITY OF THE POPE.

In the face of such inconsistencies of the pope, blunders of the sacred college, corruptions of the priests, and intrigues of the monks, it was no wonder that I began to doubt the infallibility of the pope, and to inquire upon what grounds the pretended infallibility is based. The pope legitimated the Arabian boy, and removed all the disabilities arising from his unfitness on account of his presumed ignoble birth, by a special dispensation; ordained the boy, who had not yet arrived at the canonical age, and invested him with the power to confer sacred orders on others. He dispenses the monastic orders from submission to the diocesan bishops, absolving faithful subjects from the obedience to their legitimate sovereign—children from all obligations towards their parents. These were the subjects which occupied my mind, and became a matter of close investigation. How can the pope dispense children from submission to their parents, without annulling the *ten* commandments of God? How can he dispense the servant from obedience to his master, without subverting social order? How can he authorize subjects to break the sacred ties which bind them to their sovereign, with impunity? How can he withdraw the sheep from the flock, without exposing them to the danger of being destroyed by the wolf? How can he dispense the members of the monastic orders from their obedience to the diocesan

bishops, without destroying the order of the hierarchy? These and similar contradictory acts, which have been the cause of so much blood-shed, gave rise in my mind to the inquiry of the assumed infallibility of the pope.

I took the Bible, searched the whole New Testament, in order to *support* the papal power—I say support, because my intention was not to leave the church of Rome. The infallible power of the church through her head, the pope, was the *only* link which chained me to it, and it is a very powerful one.

The passage—"Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it;" and that passage, "Lo, I am with you always, even to the end of the world;" were not sufficient for me, upon which to base such an unlimited power; I could not see in them that the Lord spoke of popes: because Peter had the privilege of being the first of the apostles, he was not thereby appointed a pope, nor had he a successor. To satisfy my conscience by examining the direct line of apostolical succession was too delicate, and even superfluous, for a Roman who had been acquainted with the son of Pius VII., and read the letters which he had received from his father, written to his mother when he was cardinal Chiara Monte—a Roman, who had a personal acquaintance with the Pope Leo XII. when a cardinal, knowing him to be a gambler, licentious, and even debauched. One who was acquainted with the scandalous history of immoral succession in the papal seat, was not much disposed, nor did not feel it so necessary to investigate that subject.

As my intention is not to reveal, but to give only the grounds of my doubts of the apostolical succession at that time, I will state that I examined the fathers of the church and viewed the matter in the light of sound reason.

In that conflict I sought for the opinions of enlightened authors, as Origin, Eusebius, Hieronimus, Chrisostomus, Isidor, Baronius, and Tertulian, which I carefully read and studied on that subject. I found that after the Holy Spirit had descended upon the apostles, they dispersed into all parts of the world, and preached the gospel to all nations. St. Peter preached in Judea, in Antioch, in Cappadocia, in Bithynia, and, according to the tradition of the papal church, also in Rome. St. James, son of Zebedee, preached also in Judea and in Spain. St. John in Asia Minor. St. Andrew in Scythia, in Thrace, and in Achaia. St. James, the brother of our Lord, preached in Jerusalem. St. Philip also in Scythia and Phrygia. St. Bartholomew in Judea and Armenia. St. Matthew in Ethiopia. St. Thomas preached in Parthia, Medea, in Persia, and among the Brachmans, Hircaniens, and other nations. St. Simon preached also in Persia

and Mesopotamia. St. Jude in Egypt. St. Matthew in the upper part of Ethiopia. The apostles Paul and Barnabas in different parts of Europe and Asia; none of them had been *subject* to the others, not even under the direction of one another, much less under the jurisdiction of the apostle Peter.

As the church of Rome bases her infallible power upon her *antiquity, catholicity,* and *apostolical succession,* I purpose examining each of them separately.

If the authority of antiquity be conceded as a test of its infallibility to any church, it ought to be to that of Jerusalem; because that church was founded by our Saviour himself. There the everlasting gospel was heard from the lips which spake as never man spake; there he exercised his high sacerdotal power and episcopal office; there he offered himself up as a ransom for our sins and for the sins of the world. There the operations of the Holy Spirit were manifested on the first day of Pentecost. Jerusalem was called by the ancient writers, "*the mother of all other churches.*"* Even Antioch has greater claims than Rome for the primacy, if ever a primacy should exist, being the first church the apostle Peter governed, and where the disciples were called Christians for the *first* time;† which Chrisostomus calls—"*the capital of the Christian world.*"‡

If the mother is older than the daughter; the source older than the stream from which it flows; the Greek church has certainly the claim to be the oldest; being founded by the apostle Paul and St. Andrew, from which the spirit of Christianity flowed as from a sacred fountain, and extended over many nations and kingdoms. Another very important historical consideration convinced me that Rome has no claim of primacy upon the ground of her antiquity, because the history of the councils themselves testify that the church of Rome received the New Testament, the creed of the apostles, that of Nice and that of Athanasius from the Greek church; and that until the time of Bishop Britontius.§ The council of Trent itself recognized her as the mother of the church of Rome.

Having found nothing in the writings of the fathers and ancient historians which gave the church of Rome any title to that boasted antiquity of which she vaunts so much, I began *to reason* with myself in this way. If the doctrines and the practices of the church of Rome are antiscriptural, will they become better when they number five hundred or more years

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* *Theod.* Hist. lib. v. chap. 9, atque in lib. 4, ann. 382, etiam *Baronius* ad annum 382.

† Acts of the Apost. chap. 11, v. 26.

‡ Chrisost. Hom. 3 ad populum Antioch.

§ Hist. Concilii.

existence? Or is the truth less truth, because it cannot show that it has been acknowledged centuries ago? If a man would build a house upon the land of his neighbour, without having any title to that land, can he claim that property as his own, because he intruded upon the rights of his neighbour for many years? So it is with the truth. If an error is received and accredited from the beginning of the world, will a long series of years give any advantage and weight to that error? or give a right to those who believe it, to remain in that error for no other reason than because it is an old established error? Certainly not. Error can never change into truth even though it exists until the end of the world, but rather *crescit eundo*, like a chronic disease which increases in malignity in proportion as it approximates to its consummation; thus it is with the pretended antiquity of the church of Rome.

It is certain that the heathen are the most ancient worshippers of their idols; who will contend that because their idolatrous worship is the most ancient, it is the most true and infallible? Is it probable that the primitive Christians ever advanced such an argument to the heathen, that the most ancient religion is the most true? Would the heathen not have boasted of the antiquity of their worship? But we read the contrary. St. Cyprian says—"*that antiquity has no influence in religious matters if it is not accompanied with the truth.*"* To show that the ancient prevalence of idolatry is nothing but an error of antiquity, he adds—"if an error would be sanctioned because it claims antiquity, no crime would be too little which could be committed without impunity, for the thief would say that my ancestors were also thieves and corrupt."

That such a doctrine upon which the church of Rome builds her infallibility was not known to the prophets, is evident from the words of the prophet Jeremiah,† when he reproached the Jews for their sinfulness, and called them to repentance, he says—"thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice cedars and cast them into the fire. And many nations shall pass by this city; and they shall say every man to his neighbour, wherefore hath the Lord done thus unto this great city? Then they shall answer, because they have forsaken the convenant of the Lord their God and worshiped other gods and served them." This clearly shows that the kings, priests, and

* Cyprian Epist. 74, cont. idolatr.
† Jeremiah, chap. 22, v. 6. Ibid. chap. 32, v. 30—35.

the people had no right to continue in sin, to despise God and his holy word, because they had despised it for a long time. Our Saviour himself preached against that principle, and maintained that the antiquity of a thing is *no* proof of its being truth. For when the scribes and pharisees gloried in Abraham, who was their father, he told them that their genealogy extends still further back—that they are children of the devil.

The church of Rome condemns my reasoning. She says—"*The infallibility of the church of Rome is a doctrine of faith.*" I must believe it, because the church says it, and because the church who is the oldest of all other churches, believes it. Here I must confess, that, on that point, I am a rationalist. Suppose some one has to make a payment to a merchant, and gives him certain coins, of which the merchant knows not the value, can that man condemn the merchant if he endeavours to find out the intrinsic value, by weighing the gold pieces? Or if he tries it, in order to assure himself if it be pure gold? Would that be sufficient reason for the merchant, if the other would say—"It is a very ancient coin; it has been preserved in the family for several centuries?" Certainly not. The merchant would say, "This may be all true: but there are many ancient coins which are false." Suppose that man would insist, and condemn the merchant for not believing in his word and trusting in his integrity. Would the merchant not have good reason to suspect the sincerity of such a man? Thus it was with me when I read the canons of the council of Trent, and they said, "That whosoever denies the infallibility of the church of Rome, *let him be accursed.*" I suspected the truth of that doctrine, and had good reason to doubt it.

But the church of Rome teaches—"That the bishops, who are the legitimate pastors of the church, receive the Holy Ghost, who is the spirit of truth, therefore they can not err." I will *not* employ my reason with regard to the Holy Spirit, but submit my reason to the living Word of God, which teaches me that the doctrine of the church of Rome, by *limiting* the Spirit of God only to the bishops, is *false;* because St. James says:* "If ANY OF YOU lack wisdom, let him ask of God, that giveth TO ALL MEN liberally, and upbraideth not, and it shall be given him." That again shows that the Holy Spirit, the Spirit of wisdom is given *not only* to the bishops, but also *to all men*, who will ask for it. My dear Roman Catholic brethren see that it was not, and is not the spirit of protestantism which directs my pen, but the love of truth and of your immortal souls, and above all to show you how the Spirit of God enlightened my mind.

* Ep. James c. i. v. 5.

CATHOLICITY OF THE CHURCH OF ROME.

The church of Rome glories in the name, Catholic (universal) church. She boasts of the multitude of believers in her doctrine. I heard from my youth the loudest panegyrics upon the numerous conversions, and believers in her doctrines. I thought if that is really the case, it would show, that it is accompanied by the outpouring of the Spirit of God. With these feelings I searched the statistics of the world, to see if that boasted multitude be really so great.

I found that the population of the world is eight hundred and five millions of souls, of which those who profess Christianity, taking all denominations together, are two hundred and twenty millions of souls. I separated the chaff from the wheat—the heretics and schismatics from the papists, and found that the numbers of the Papal church are *much* smaller, than those of the Greek church, and not as much as those of the Protestants in the world.

In *Asia* the Christians are numerous, but *few* recognize the authority of the pope. The Christians in Palestine are under the jurisdiction of the patriarch of Jerusalem. The Armenians and Georgians, have their own patriarch. The Circassians, and those of Asia Minor are under the jurisdiction of the patriarch of Constantinople. The Jacobites, and all the other tribes this side, and on the other side of the Caucasus have their own patriarch, and are by no means under the power of the pope.

The *South of Africa* belongs to the Protestant Episcopal Church of England. The Christians of *Egypt*, and the *Cophts* are under the patriarch of Alexandria. The *Ethiopians*, and Abyssinians have their own patriarch, and have not submitted to the authority of the pope of Rome.

America. The north of it is nearly all Protestants, though the immigration from Ireland and Austria overflows the Union, still the Protestant immigration overbalances it, and it can with certainty be styled a Protestant country.

Europe; where Rome once deposed kings, and obliged them to come barefooted, and with uncovered heads to the door of the Vatican, has nearly deserted her. *Russia* has not recognized her. *Moldavia, Croatia,* and *Valachia* belong to the Greek church, *England, Denmark, Sweden, Holland, Prussia, Darmstadt, Curhessen,* and all the other small principalities are Protestants. *France* rejected the authority of the pope, and assumed the name Gallican church. We see that Rome has no more to boast of her catholicity, than she has of her antiquity.

The above facts, strong as they are, were not sufficient to obliterate an impression, which had been made from my youth; I thought it my duty to examine the fathers, and make use of my own reason and judgment.

If we establish the principle, that the multitude is a sign of an infallible and true church of God, we must conclude, that in the time of *Enoch* and *Abraham*, there was no true church upon the earth; that in the time of our *Saviour* and his apostles, there was no true church in existence; and even when Antichrist shall come, there will be no true church, and what is more horrible to think, that the church of Antichrist will be the only true one; and in the time of the persecution, the martyrs and confessors did *not* constitute the true church, but the Jews did, who crucified our Saviour. This would be the natural consequence if we receive the principle, upon which the church of Rome bases her infallibility.

St. Augustine says:* "That there was a time when the *true* church had been included in the person of Abel; and in another period in the family of Noah."

In the time of the Arians, Theodosius says,† That the Emperor Constantinus spoke of Athanasius as being one of the greatest wretches upon the earth. "Who art thou (said the Emperor to Liberius) that thou comest with that wretch, to trouble the rest of the earth?"

St. Hilarius reports,‡ That in the whole Province of Asia, there was only the bishop Eleusius with a very small number of persons, who remained firm in the truth.

St. Hieronimus affirms,§ That in the whole of Orient, there was only Athanasius, and Paulinus, with very few who have *not* followed the heresy of Arius; that the true church has not been composed by Arius; and the *multitude* of his followers, but by the *very few*, viz. Athanasius and Paulinus. The answer of Liberius to the Emperor Constantinus will settle the whole controversy. "The word of faith (says Liberius) is not diminished by the small number who profess it, even if it would be limited to one person."‖ And according to the testimony of Tertulius, who says:¶ "It is not the great number of bishops who form the church, because the church can be contained in one person."

St. Gregorius adds,** "*Who are those who define the true church by the multitude? They have the multitude, we have the faith; they have the gold and silver in abundance, but we have the true*

* Augustin. Enaratio in ps. 128.
† Theodosius Hist. Lib. II.
‡ Hilar. cont. Auxent.
§ Hieron. cap. 58, adv. Lucif.
‖ Theod. unde supra.
¶ Tertul. Lib. de pœnit, chap. x.
** Gregor. Oratio 25, Cont. Arianum.

doctrine." It is evident, that the true church at that time was *not* composed of the multitude. And when Antichrist shall come, (according to the testimony of our Saviour,) who says in the Gospel of Luke, chap. xviii. 8, "When the Son of man cometh shall he find faith?"—That convinces me, that when the impious heresy of Antichrist shall reign in the church, there will be no other proof of Christianity, no other refuge for the Christian, than the Bible, which is the Word of God. That the multitude will follow error, and the true church will be limited to a small flock, who will have no other arms against the stratagems and persecutions of Antichrist, than the arms of God.

THE APOSTOLICAL SUCCESSION

AS A PROOF OF THE INFALLIBILITY OF THE CHURCH OF ROME.

I must confess, that at the time, with all these evidences before me, with all these proofs of anti-scriptural practices, and heathenish worship before my eyes, I could not divest myself of a strong attachment to the church of Rome; having the strong impression of the apostolical succession, I thought she must be infallible. But how different were my feelings after a strict examination of my Bible, and the fathers on that important point.

Admitting that the church of Rome has really an apostolical succession, would that give her a right to the assumption of infallible power? For if any church in the world has a right to boast of an apostolical succession, it is the church of Jerusalem. We read in the Psalms,* "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." These were the promises upon which the priests in the Old Testament relied, and these very promises gave rise to prejudices, so that every moment they exclaimed—"the people of the Lord; the temple of the Lord are we," &c. But the Lord answered them,† "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are we. For if you truly amend your ways and your doings; if you truly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in

* Ps. 125, v. 2. † Jeremiah, chap. 7, v. 4-15.

this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold ye trust in lying words that cannot profit," &c. Though Jerusalem has been favoured by God as a tabernacle of his own dwelling, the judgment of the Lord has been notwithstanding executed, because of their abominations."*

If *Zion* has ceased to be the house of God; if *Jerusalem*, the city of the Lord, has been reduced to a solitude, the altars laid waste and made desolate; what has the church of Rome to boast of, being the cradle of martyrs, and the nurse of confessors and saints? She ought rather to tremble at the abominations with which she is filled, the errors with which she is infected, the scandals which their popes have been to the universe; is it not a wonder, that long ere this it has not been reduced to the dust like Jerusalem, and become a den of thieves and robbers, a horrible Babylon, a terrible solitude? Is it not a wonder that Rome, which has been founded with fratricide;† populated by rapine;‡ whose morals are filthy like her streets, and in her avarice selling the cross of Christ, wherever she finds a purchaser,§ yet exists upon the surface of the earth?

I remember when I resided in Florence, the capital of Tuscany, where I had nothing to fear from the holy inquisition, I had a friendly controversy with an enlightened priest of the church of Rome; I showed him the anti-evangelical doctrines and practices of the church, the immorality of the cardinals and popes, of whom we must blush, when we think that such men pretended to bind and to loose our conscience. He said—"all that you say is truth; and as a reply to your arguments, I will read *a novel* of Bocaccio." The contents of the novel are as follows:

A Christian had a bosom friend, who was a Jew; the latter was a just and an upright man; but the Christian constantly urged his friend to become a Christian, the Jew always refused to consent, until one day, he said: "I will go to Rome and see how your cardinals and popes act and live; if their life correspond with the doctrine they preach, I will become a Christian." The Christian instead of rejoicing lost all his hope; for he thought, if he went to Rome and saw all those corruptions, he never would become a Christian, and persuaded him not to

* Jeremiah, chap. 5 and 6.

† *Hist. of Rome*, where Romulus killed his brother Remus, after having founded the city of the world, in order to be the sole governor of it.

‡ *Ibid.* The stratagem of the Romans, of making a feast, and inviting the *Sabine women*, and then shutting the gates of the city against their husbands and lovers, in order to populate the city.

§ *The relic of the cross* is very dear. That is the reason that it is not to be found in the poor man's house, as the rags and bones of the saints are.

go so far, as he might have an opportunity to do it at the place where he was; but all in vain. He undertook the journey, and in a short time the Christian received a letter from his friend, that he had been already baptized. He could not imagine what it was that induced him to take that step, as he knew the integrity of his friend, and the strict morality of his sentiments, and was acquainted with the corruptions of the priests. As soon as his friend returned, he asked him the particulars, who told him, saying—"I saw all the corruptions and abominations which ever an eye can see, and still your religion exists; it must be of God." Such are the arguments which the Roman priests use, when the truth is forcibly presented to them. Such are the grounds upon which they build the infallibility of their church.

Let us now recur again to history and reason. If an apostolical succession can confer the privilege of infallibility upon a church, as the church of Rome maintains, the heretics of the *third* century had the same claim; for Paul of Samosate, was the legitimate bishop and patriarch of Antioch. He was succeeded by Demetrius; then followed Fabius, then Babilas; Babilas was succeeded by Zebidus, then by Philetus, then Aselpiades, then Serapion; Serapion by Maximin, Theophile; then followed Cornelius, then Hero; then succeeded Ignatio, then Evodius, all of whom have been legitimate successors of Peter. We may as well say, that in the *fifth* century (according to the reasonings and pretensions of Rome) all those who embraced the heresy of Nestorius, were under an infallible head; because their heresiarch was a legitimate successor of Sisinus; successor of Attique; of Arsace; of St. Chrisostome; of Nectarius; of Gregory Nazianzeno; and according to the chronicle of Nicefore, Nestorius was the *thirty-sixth* bishop of those who successively occupied the episcopal chair after the apostle St. Andrew. After such historical grounds, who can receive an apostolical succession as a proof of its infallibility?

THE APOSTOLICAL DOCTRINES,

AND NOT THE CHAIR, ARE REQUIRED AS A MARK OF A TRUE CHURCH.

It is true that the fathers often used the arguments of an uninterrupted succession against heretics, but that of doctrine and not of persons. So did Tertulius in his time. So did Optat

against the Donatists. St. Augustine against the Manicheans, Pelagians, and the Arians. Tertulius calls the apostolical succession: "*a consanguinity or an affinity of doctrines.*"* He uses the following language: "They (speaking of the heretics) may show a succession of bishops from the beginning of Christianity, but cannot show a succession of doctrine in conformity with that of the apostles; the succession of persons is no other proof, except that they are neither apostles nor having been taught by them, have *no consanguinity of doctrine* with the apostles."

St. Gregorius Nazianzenus, says,† "The succession of piety and not of the chair is required; for those who make profession of the same faith are participating in the same chair; the succession of faith being the true succession; the others, who glory in the chair without the truth, have only the *appearance* of a true succession." From these authorities we see that it requires *a succession of doctrine*, of which the church of Rome boasts, but cannot show a proof.

St. Hieronimus equally affirms,‡ "The church is not in walls and splendid buildings, but in the true doctrine of Christ. The buildings having been for a space of twenty-five years in the possession of heretics, but the true church has been where the true faith was."

The same we can say, if we look to Germany, Holland, and England, that whilst these beautiful edifices, which before the reformation were in the possession of the Roman church, the *true* church was among the *Waldenses* and the real followers of the cross. Let Rome cease to boast of the apostolical succession to prove her unlimited power of infallibility, for *Nero* also was the legitimate successor of Augustus, and still was a tyrant. *Manasse* succeeded Hezekiah, and was notwithstanding an ungodly king. And finally we will tell Rome, that the Arian bishops have equally succeeded the faithful bishops; the impious Nestorius was a legitimate successor of St. Andrew in the chair of Constantinople, as well as Pope Gregory the XVI. in the chair of St. Peter. As the dark night which succeeds the splendor of the day; as sickness and death which succeeds health, so is the succession of persons without the truth of the gospel.

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* Tertul. de præscript. Hæret.
† Gregorius Nazianzenus de laude Athanas.
‡ Hieronimus Contra Hæret.

ADORATION OF SAINTS.

In one of my preceding articles, I showed sufficiently the corruptions, the deceit, the heathenish adoration of the Virgin Mary, and the manner in which saints are manufactured; but having only given an historical account, I resume the subject in a separate section, to show the light I received after an attentive examination of the scriptures with regard to the *invocation* of saints.

Having been taught to venerate and adore the saints, I felt the great importance of that subject, and it was not a matter of trifling or small moment for my conscience whether it was true or false. The scriptures teach, that—God is a spirit, and they that worship him must worship him in spirit and in truth." Consequently it was a practical question in which every man, layman as well as priest, must be interested.

How am I to approach God with acceptance? How am I to present my prayers unto Him? Is it through the Lord Jesus as the only and perfect mediator, or through him and the saints with him in heaven? Through *one* mediator and advocate, or through *many?* were naturally the thoughts which rose in my mind. If I would give my views on the subject with the light I have now, I would certainly treat it differently. But I will in the plainest and most concise manner, give the views I had at that time. *Two* points presented themselves to my mind.

1st. Whether the saints pray in heaven for man; and

2dly. Whether men should pray to God through the saints. On the *first* point I could not decide, because I found nothing revealed in the scriptures to make it a matter of faith.

It was the *second* point—whether it is the duty of making saints in heaven our mediators with God? This it was my desire to verify.

Before I enter upon the inquiry, I will see if the Roman Catholics offer really a regular and unequivocal worship to the saints, and if they adore them as mediators between God and man; then examine if it is right or wrong.

The following prayers are addressed to the Virgin Mary and to other saints. As the Roman Catholics are not much versed in the Bible, I will for their convenience give also the passages from scripture as a parallel to their prayers.

The Church of Rome.	*The Bible.*
"Heart of Mary, illustrious throne of glory. "Heart of Mary, comfort of the afflicted. "Heart of Mary, refuge of sinners. "Heart of Mary, hope of the agonizing. "Heart of Mary, seat of mercy. "Hail Mary, lady and mistress of the world, to whom *all power* has been given, both in heaven and earth."*	"I sought the Lord, and he heard me, and delivered me from all my fears."‡ "God is our refuge and strength, a very present Help in trouble."§
"Come then, hardened and inveterate sinner, how great soever your crimes may be! come and behold! Mary stretches out her hand, opens her breast to receive you. Though invisible to the great concerns of your salvation, though unfortunately, proof against the most engaging invitations of the Holy Ghost; fling yourself at the feet of this powerful advocate. Her throne, though so exalted, has nothing forbidding."	"Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else."‖
"Hail Mary, queen of my life, my sweetness, and my love."†	
"O thou, whosoever thou art, who understandest that thou dost rather fluctuate in the streams of this life, amidst storms and tempests, than walk over the earth, turn not thine eyes away from the splendor of this star, if thou desirest not	"To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished, that he hath no

* Litany of the Heart of Mary, p. 206.
† Ibid. p. 293.
‡ Ps. xxxiv. v. 4.
§ Ps. xlvi. v. 1.
‖ Isaiah ch. xlv. v. 22.

The Church of Rome.	*The Bible.*
to be overwhelmed with storms. If the winds of temptations arise against thee; if you run upon the rocks of tribulations, look to this star, call upon Mary. If you are cast upon the waves of pride, ambition, detraction, and emulation, look to this star, call upon Mary. If anger, or avarice, or the enticements of the flesh strike against the vessel of the mind, look to Mary. If disturbed by the immensity of your crimes, confounded by the pollution of your conscience, and terrified with the horrors of the judgment, you begin to be absorbed in the gulf of sorrow, in the abyss of despair, think of Mary."*	oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in. That bringeth the princes to nothing; he maketh the judges of the earth as vanity,"§ &c.
"O God, who hast crowned the blest king, Edward thy confessor with the diadem of glory, grant that we may honour him in such a manner on earth, as to hereafter reign with him in heaven, through, &c."†	"Whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son."‖
"And I reverence you, O sacred Virgin Mary, the holy ark of the covenant, and together with all the thoughts of all the blessed spirits in heaven, do bless and praise you infinitely, for you are *the great Mediatrix* between God and man, obtaining for sinners all they can ask and demand of the blessed Trinity. Hail Mary."‡	"Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water, under the earth. Thou shalt not bow down thyself to them, nor serve them," &c.¶

* *Breviary Roman.* Autumn. Fest. Sept. lect. 5, Sermo St. Bernardi.
† Missal. Rom. p. 672.
‡ Sacred Heart of Mary, p. 200.
§ Isaiah xl. v. 18—23.
‖ John ch. xiv. v. 13.
¶ Exod. chap. xx. v. 4, 5.

The Church of Rome.

"O God, who didst teach blessed Hedwigs to fly from the pomps of the world, and with her whole heart to embrace the humility of the cross; grant by *her merits* and example, that we may also learn to tread under our feet, the fading pleasures of this world, and to overcome all that standeth in the way of our salvation, by embracing the cross."*

Hymn.

"Hail star of the sea, sweet mother of God, and ever Virgin. *The blessed gate* of heaven receiving that salutation, from the mouth of Gabriel; establish us in peace; change the name Eve; *loose* the chains of the guilty; bring *light* to the blind; *drive* away our ills; give all good things; show that you art a mother; and let him receive through thee our prayers, who was born for us, and condescended to be your son."

May the Lord conduct us to the kingdom of heaven *by the prayers* and *merits* of the blessed ever Virgin Mary, and of all the saints.—Amen."†

"O blessed mother, and immaculate Virgin, O glorious queen of the world, *intercede for us* with the Lord."‡

"We fly beneath thy protection, O holy mother of God;

The Bible.

"Little children, keep yourselves from idols. Amen."§

"They that make a graven image are all of them vanity; and their delectable things shall not profit," &c.

"*Shall I fall down to the stock of a tree?*"‖

"This is the stone which was set at naught of your builders, which is become the head of the corner. Neither is there salvation in any other; for there is *none other name* under heaven given among men, whereby we must be saved."¶

Every man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors; in the time of their visitation they shall perish.**

"This is a faithful saying, and worthy of all acceptation,

* Missal. Rom. p. 677.
† Breviar. Rom. p. 137.
‡ Brev. Rom. Ibid.
§ 1 Ep. of John ch. v. 21.
‖ Isaiah xliv. v. 9 and 19.
¶ Acts iv. v. 11, 12.
** Jerm. x. v. 14, 15.

The Church of Rome.	*The Bible.*
do not depise our supplications in necessity, but ever deliver us from all dangers, O glorious and blessed Virgin."*	that Christ Jesus came into the world to save sinners."§
"We pray thee, O Lord, that the glorious intercession of the blessed, ever glorious Virgin Mary, may protect us, and conduct us to life eternal, through the Lord."†	"This is good, and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and *one mediator* between God and man, Christ Jesus."‖
"O God, who didst adorn the blessed bishop Nicholas with innumerable miracles, grant, we pray thee, that we may be delivered from the burnings of hell by his merits and prayers, through the Lord."‡	"Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind, and not holding the head."¶

That to the Virgin Mary is ascribed power, utterly inconsistent with her condition as a creature, I shall give another specimen of the writings of our present pope, Gregory XVI., who closes his pastoral address in the following manner: "Now that all these events may come to pass happily and successfully, let us lift up our eyes and our hands to the *most holy Virgin Mary*, who alone has destroyed all heresies, and is OUR GREATEST CONFIDENCE, EVEN THE WHOLE FOUNDATION OF OUR HOPE." These quotations sufficiently prove,

1st. That a religious worship, of the most decided character, is offered to the saints.

2dly. That God is addressed through their merits.

3dly. That to the Virgin are ascribed the prerogatives and titles of Deity.

4thly. That saints are held to make satisfaction for sinners, and are therefore not only mediators of intercession, but also mediators of atonement.

I examined further the scriptural grounds, upon which the

* Officium parvum V. Mariæ.
† Ibid.
‡ Brev. Rom. Dec. 6, Fest. hiemalis.
§ 1 Ep. of Timothy i. v. 15.
‖ Ibid. chap. ii. v. 3—6.
¶ Ep. Coloss. chap. ii. v. 18.

church of Rome bases that worship, and those practices. *Three* reasons are adduced as proof:

1st. The nature of Christian charity.

2dly. The Scriptures.

3dly. The practices of the primitive church.

With regard to the excellence of Christian love or charity, I perfectly agree with them, knowing full well, that it is the bond of perfectness, and that it will live for ever in the kingdom of glory; or those who die in the faith of Jesus, feel a living charity for the church on earth; but it has not been revealed unto us to what extent, or in what manner, much less that the saints in heaven pray for us. To call on them to exercise this love in our behalf, as intercessors for God, is in opposition to the whole tenor of scripture. I perfectly coincide with my beloved Roman Catholic brethren, that the church of heaven is filled with love towards the church yet militant. As the body of Christ shall not be seen in its glorified state, until all God's people shall be gathered together; so it is reasonable to think, that this feeling of love towards those on earth, is found among the blessed above. But to establish it as an article of faith, would be absurd, much more so to assert, that we are authorized to call on them to exercise this charity by praying for us, or in other words to ask them to intercede with God for us. Such a doctrine I could not receive; because the word of God declares, that none in heaven is to be invoked as an intercessor, save the Lord Jesus Christ. To call on the saints in glory to pray for us, is not to invite them to a work of charity, but an act of great presumption. For God has revealed this truth unto us, that we are to apply to *Jesus* our *only Mediator*, and not to the saints, to exercise their charity in this way.

2dly. The passages of the scriptures which the church of Rome brings to support her doctrine of the invocatian of saints, I carefully examined, and are as follows. In the gospel according to St. Luke we read,* "There is joy in the presence of the angels of God over one sinner that repenteth." Consequently the angels know our state on earth, and therefore can pray for us. I firmly believe that they do not know *every thing* concerning man; but how can they know when a sinner repents? The parable from which the above passages are taken explains the matter. The man goes into the wilderness, seeks his lost sheep, finds it, carries it home, and tells his friends, saying—"*rejoice with me for I have found the sheep that was lost.*"† Jesus comes to this wilderness of sin, seeks and saves that which was lost, *proclaims* the triumphs of his grace to the angels who

* Luke, chap. 15, v. 10. † Luke, chap. 15, v. 5.

surround his throne, saying—"rejoice with me, &c." How simple and how instructive this passage is, when left to its genuine meaning and bearing, and how dangerous it is, when perverted to support the error of the intercession of saints and angels. The simple fact is, that Jesus the good shepherd, informs the angels of the sinner's, conversion, and therefore they know it.

Another passage from Job* is the next quotation. The command of God to Job's three friends to seek an interest in his prayers and their obedience thereto. There is no doubt, that God commanded them to seek an interest in the prayers of Job, and he did plead for them; so did the people of God at Rome in Paul's time plead for him, according to his request.† But he has not commanded us to ask the prayers of the saints in heaven; the first is a precept, the second is the invention of man.

The difference is as great as heaven is above the earth. Job was *not* in heaven, but a child of God upon the earth; and Job's friends did not pay to him religious honour but recommended themselves to his prayers, as every Christian's duty is to pray for his friends.

Another text from Zechariah is taken as a support.‡ "O Lord of hosts, how long wilt thou not have mercy on Jeruralem and on the cities of Judea, with which thou hast been angry, this is now the seventieth year." These were the words of an angel, who prayed for Jerusalem and the cities of Judea. May that or any other angel not pray also now for us?" I was very much surprised at such an interpretation; though my biblical knowledge was at that time not very extensive, still I could see the real meaning of that text; the angel who uttered that prayer was not in heaven, but upon the earth with the prophet.§ Therefore it could not prove any thing for the intercession of saints or angels in heaven; another point which is evident from the *original*, is that the angel was our Lord, the mediator Jesus Christ. For the true translation would be: "*the angel, the Lord,*" and *not* the angel *of* the Lord.

Another passage is quoted by the Romish divines from Exod. chap. 3, v. 5, where a voice was heard by Moses, at Horeb. "Loose thy shoes from off thy feet, for the place whereon thou standest is holy." This he did; thus it was with Joshua, who fell down upon his face at the appearance of the angel. Here I was somewhat embarrassed; but St. Thomas d'Aquinas gave me light on the subject, saying,‖ "The angel, to wit Christ,

* Job, chap. 43, v. 7—10.
† Romans, chap. 15, v. 30.
‡ Zechar. chap. 1, v. 12.
§ Ibid. v. 9.
‖ Thom. d'Aquinus, Apoc. Sect. 2, caput 8.

who is called an angel, because sent by the Father into the world. This angel is the mediator Jesus Christ; because of no other can it be said, that he offers up to the Father after so glorious and majestic a manner the incense, that is, the prayers of all the saints upon the golden altar."

Again, a passage from Revelation,* where it reads—"The four beasts and four and twenty elders fell down before the lamb, having every one odours, which are the prayers of the saints." As plausible as it appears, still the fathers interpret it in a more rational way than the present Roman divines. They consider it figuratively, referring either to the *church on earth*, or to the *church in heaven:* if the former, the *four* beasts and the *four and twenty* elders represent the ministers and the people of Christ's church; the harps, their songs of praise or thanksgiving; and the odour or incense their prayers, relates to the service of God's people on earth. But if taken in reference to the *church of heaven*, it can only prove *one* thing; and that is, that they pray even there. Now reason asks where does it appear that they offer our prayers, or even that they pray for us? but any prayers that may be offered up are for themselves, or of a general nature.

3dly. I examined the assertion of the church of Rome, *that it was the constant practice of the primitive church.* I carefully read the fathers, and I defy any man under heaven to show me one of the fathers who lived in the *first* two centuries, who has even hinted at this doctrine in any shape or form, that is even acknowledged by the Roman Catholic advocates: "That to the Gentiles no occasion should be given to think that many gods were offered them, instead of the multitude of gods which they had forsaken." Even Origen, who lived in the *third* century, makes no reference to the duty of praying to the saints.

It is a remarkable fact, that the fathers brought forward the same arguments against the gods of the heathens, as the Protestants against the invocation of the canonized saints of the pope of Rome; and ever maintained the truth, that we *must come to God* through Christ, the *true* and *only* mediator with God.

Having shown what the church of Rome teaches upon this topic, I will give the doctrines of the Bible as I understand them now. There is an infinite distance between God and man. "*Your iniquities* (says the prophet Isaiah)† *have separated between you and your God.*" These have caused the breach which the sinner could not by any exertion heal. Hence our sins expose us to the condemnation of God's law here, and

* Rev. chap. 5, v. 8. † Isaiah, chap. 59, v. 2.

eternal misery hereafter.* God in his love and pity, provided a way for the sinner to come to him, which is thus plainly expressed by the Saviour: "I am the way, the truth, and the life; no man cometh unto the father, but by me."† The barrier to our approach to God was sin, but this Jesus has removed by the sacrifice of himself.‡ And as God the Father was *fully* satisfied with the ransom which he paid for the sinner, so it is *through Him alone* the sinner must go to God, present his petitions through him, and expect an answer to prayer in the same way. Hence the great stress laid upon the intercession of Christ in heaven,§ and the constant reference to him as our mediator and advocate with the Father.

There are *three* features in his mediation, which give us boldness to approach in his name. 1st. It is *single;* that is, He exercises it alone, and none shares it with him. No man cometh unto the Father, but by me."‖ There is *one* God and *one* Mediator between God and man, Jesus Christ, who gave himself a ransom for *all.*¶ 2dly. This intercession is *suitable to man's wants* and *conditions,* for he is omnipotent, he is full of tenderness and power. He feels our miseries and enters deeply into our condition.** 3dly. His intercession *is perfectly efficacious;* he never can plead in vain. He is our advocate with the Father,†† and prevails with God. "Him thou hearest always." What more does the Father require than the mediation of his dear son? And why should the sinner seek further than the aid of the beloved? Can the voice of many be required here? Surely not.

If the church of Rome contends for the supremacy of the pope; I will uphold the supremacy of the Lord Jesus Christ.

If the church of Rome clings to the tradition of men; I will receive nothing but the written word of God, as the rule of my faith. And if she teaches the intercession of saints, I will direct my heart and my mind to the *perfect* mediator of Christ.

THREE MONTHS IN THE CONVENT OF THE CORDELIERS.

After this result of my inquiries, my readers may easily imagine the perplexity of my mind. No friend in whose bosom I could pour the distress of my troubled spirit; no prospect of

* Rom. chap. 3, v. 9.
† John, chap. 14, v. 6.
‡ Heb. chap. 9, v. 26.
§ Rom. chap. 8, v. 34, and Heb. chap. 7, v. 27.
‖ John, chap. 14, v. 1.
¶ Tim. chap. 2, v. 5 and 6.
** Heb. chap. 4, v. 15.
†† 1 Ep. of John 20.

any relief for the anguish of my heart, no refuge against the wrath to come; and if the true state of my feelings became known among the Catholic clergy, whither should I fly to avoid the fiendish tortures of the Inquisition? The Bible, which should have been my consolation, only augmented my sorrows, and was as a worm constantly preying upon my heart; for the more I read it, the stronger became my convictions, that the church of Rome had deserted from the doctrines and practices of the primitive church of Christ. In the midst of this perplexing state of mind, I saw also the impossibility of leaving the church. For in what church should I take refuge? I had no chance in Rome. Should I leave Rome and join a Protestant heretic church? I hated even the idea; for my intention was not to become a Protestant, but a faithful believer in Christ. The meditations of Thomas à Kempis were, next to the Bible, my companion; I also procured several French works of the Jansenists, in order to instruct myself better in the truth of the gospel; these strengthened my determination not to leave the church, but labour for its reformation. Inspired with this idea, I resolved to separate myself entirely from the world, and live a monastic life. I consulted with my friends, who represented to me all the difficulties of such a change. My habits, temperament, and health were taken into consideration. I both acknowledged and felt the force of these objections; but believing, as I did, that cloisters are the residences of holiness and science, and looking upon monks as perfect, and the only godly men in the church, I entertained no doubt, that I should be able to overcome all these difficulties, by the superabundance of spiritual good I should receive. So I resolved to become a Capucin friar. My mother was greatly displeased with this change; my sisters ridiculed me; they called me a crazy, lazy, and ignorant friar, and did all in their power to prevent such a step. But I had been seeking that peace for my troubled conscience which the world could not give me; the confessional was not sufficient to bind up my broken heart; the mediation of the Virgin Mary I considered only a trick of the priests to get money. I had no one to direct me to the fountain of life, to the mediation of the crucified Redeemer as the only refuge; I sought refuge in the cloister, and entered not the convent of the Capucins, but the *minor order of St. Franciscus*, whose manner of living is not as austere as that of the other orders of St. Franciscus, and who are also men of learning.

Towards the end of the year 1826, I entered the convent of the Minorites, the so-called Cordeliers, as a *novice*. The superior of the convent treated me in a very gentlemanly manner, as a grown up person; and being in sacerdotal orders, I had no

communication with the other novices; I had more liberty, being only placed under the direction of the father professor of theology, and saw them only in the choir. As a novice, I had no intercourse with any of the fathers of the convent, without the permission of the father professor. My cell was plain and neat, my bed much better than I had expected; I was obliged for my health's sake, to make a promenade twice a week with some of the fathers, in the city or elsewhere, as it pleased my conductor. Nearly every day after dinner, I had permission to frequent society with the father students of theology, who met in a large saloon in the garden, where a billiard table was standing, and other games were played, according to the fancy of the students, until the bell rang for vesper. I might have been happy with regard to my temporal welfare, but it was not that which I was seeking; it was something of a higher order. I was much surprised, that I never heard the monks speak on the subject of religion among themselves; they backbited and censured each other behind their backs, while they preserved the most friendly exterior when in each other's presence; cabals and intrigues were used in order to gain the good will of the superior, or to be promoted to some little office; and so zealous were they in this, that one would think they aspired to obtain a crown. I was horror-struck with one circumstance, which troubled me not a little; we had an old father in the convent about eighty years of age, who occupied all the high offices in the order; in his old age he retired within the same convent, where he had once been a novice, and had made his vow, when he was seventeen years old. I loved the old man very much; I never saw him pass the corridor without being engaged in mumbling some prayer, or without the rosary in his hand. Old and infirm as he was, he was ever the first in the choir and the last to leave it. He invited me often to his cell, and recounted his sufferings when Napoleon suppressed the convents, and when he was imprisoned; but what appeared to afflict him most, was the almost unbounded liberty now enjoyed by the friars. They had been much more restricted at the time when he was a student. He repeated that history every time we met, and complained as often as we saw each other.

One morning the news came that father P. had been found dead in his bed. This was sad intelligence for me—he being the only one whose cell I could visit without permisson. But the other fathers passed by this circumstance with light indifference; scarcely was the office which is said for the dead performed at church, when many of them ran away, while some did not even accompany the funeral to the grave. I saw

evidently that these men came together without knowing each other—lived together without loving each other, and died without mourning over each other.

All this I would have overlooked, because I thought my cell was my world; for as soon as I had once made the profession. I was no more under any direction, except under that of the *prior* of the convent; and as I aspired to no honours, nor promotion, I felt rather indifferent about the conduct of others. Such were my calculations; but two things troubled me, and contributed not a little towards increasing the miseries of my situation.

1st. As a novice I could read no book, without the permission of the superior; they gave me the constitution and Breviary of the Franciscan order; the office of the Virgin Mary; the lives of St. Franciscus, St. Bernardus, St. Antonius of Padua, and all such old, miserable, insipid productions, which were calculated to create disgust, instead of imparting a taste for reading.

2dly. I once asked for a Bible, and the father professor promised me one; but as he never attended to his promises, I renewed my request after a few days, when he refused, saying—"*That I must read such books which edify, and make a good Franciscan friar, and not the Bible, which would only satisfy my pride and carnal mind.*"

The following Saturday evening I confessed as usual, when the father confessor put questions to me quite different from those which had reference to my confession. He asked me, "whether I believed that the pope is the infallible head of the church? That the pope and bishops in council are the only interpreters of the Bible?" and similar questions. I perceived immediately that I was surrounded by spies. I considered the father professor no more as my superior, but as my jailor, and my cell a jail; and from that hour I studied how to get out of the convent, but was ashamed on account of my own relations, who had warned me, and predicted to me all that had occurred. In such a state of mind, I neglected that little biblical knowledge which I had acquired; my mind was too much perplexed to think of the one thing needful, and if I had remained in that den of corruption, my soul must certainly have perished for ever.

One day after dinner I visited, as usual, the company of the students, where I heard that *one* of the novices, a boy, aged sixteen years, was missing; it was a mystery how he could have escaped, as the door of the novitiate was locked. The whole convent was searched, but nothing could be found of him. The following day a toga was seen hanging out of a window on the roof of the convent. The father director of the novitiate recognized it to be that of his novice, and imme-

diately ascended the garret with some friars, where they found the poor creature lying helpless.

His melancholy history is as follows: Some of the monks opened the door of the novitiate with the general key, and persuaded the boy, through promises, to go with them, when they conducted him up into the garret, where, after having abused him in a manner too beastly to be told, they left him nearly lifeless. The boy remained there two nights and one day, without eating and drinking; during which time, having so much recovered as to become sensible of his situation, he hung his toga out of a window for the purpose, no doubt, of drawing the attention of some one to the place of his solitary confinement. The boy on being examined revealed the names of the individuals who had first induced him to leave the novitiate, and then after having satisfied their worse than beastly appetites, left him half dead in a lonely unfrequented garret, to perish as best he might. These monsters in human shape were found to be *three* of the fathers; who, on the same day, after having perpetrated this shocking crime, celebrated mass! Yes, reader, *three holy fathers* of the Roman Catholic church, in sight of the papal throne, not only outraged humanity in a manner to which the history of the most degraded savage presents *no* parallel, but having scarcely wiped the stains of pollution from off their hands, you see them also standing in the sanctuary of the Most High, before the sacred altar, elevating the host, celebrating the atoning sacrifice of the mass, and in short performing the functions of pretended ministers of Christ. Is it not astonishing, that men, wallowing in the deepest mire of moral pollution, should presume to minister in the holy temple of God? Should they not rather be denied a place among human beings? But, reader, degraded as they were, they suffered no punishment. Atrocious as their crime appears to every lover of virtue, it fell far short of shocking the moral sensibility of papal Rome. She did not blush to own even these.—All the anxiety that was manifested upon the subject, consisted in an effort to keep the transaction hid from public notice, and prevent scandal; and to do this it was only necessary to remove these *holy* fathers to another convent, which was done.

This was enough for me. I saw that that perfection which I sought was not to be found in convents, which are, after all, but nests of abomination and dens of corruption so atrocious and shocking, that even hell itself would blush to own them. I immediately wrote a letter to one of my friends, and handed it to my jailor, the father professor, for the purpose of having it sent off, who, however, on finding it sealed, would open it,

saying, "no novice can send or receive any letter without the superior first inspecting it; for the novice ought to have no intercourse with the world." "The world! I exclaimed. The world would never be guilty of that, which I saw in the space of these *three months* in your convent." I took the letter from his hand and opened it myself, showing him, that there was nothing more in it, than that my friend should come the same evening with his carriage, and take me away, for I intended to remain no longer in the convent. At this news, the friar changed immediately his commanding voice into a placid and friendly one, without even changing his countenance in the least, (Lavater might have learned something, if he had been present,) and said, "dear Don Luigi, have you well considered the step which you are taking? entering again the wicked and troublesome world." He called me no more Fra. Eugen, which was my monastic name, but Don Luigi, which was my civil name. He insisted that I should come into his cell and continue to be his friend, endeavoring to dissuade me from my purpose by many monkish flatteries, worthy only of the devil, but not of one who left all things for Christ's sake. I excused myself, not being in a state of mind to visit; begging him to send my letter to its destiny, and if he had no messenger, he should send it per *city post*, in order that my friend might receive it before dark. He promised compliance with my wishes, but deceived me. In a few hours the prior came, and knocked at my door; this was something new, for before, the father professor and prior entered my room without any ceremony, as in their own rooms, in order to surprise me; now they used all the civilities of worldly men, and invited me into their cells. I went, and he received me in the most civil manner; our conversation was more philosophical than religious; at the end, he wished me to consider, that even in the sacred walls of the convent there are some who do not live up to the holy promises which the *vow* before the altar had enjoined, and exhorted me to live a religious life, even in the midst of the corruptions of the world. He assured me that my conduct in the convent had been exemplary, and expressed his sorrow for my leaving the order. He added, that he would not allow my letter to be sent off, for he would have the pleasure to have me conveyed to my home, for as he hired a carriage by the month, at the livery stable, it would be no extra expense to him. I accepted his kind offer, and on the same evening threw of the *Franciscan toga*, and deserted that sink of iniquity.

PERSECUTION.

My mind was excited by this unexpected change in my life; my heart indignantly inflamed against the corruptions which are committed under the religious garb of holiness and Christian perfection; the Bible was again my daily food, I felt that the word of God became a comfort to my soul, and a soothing to my broken spirit; especially did the Epistle to the Romans afford me light on the subject of self-righteousness; it taught me that it is through faith in the atoning blood of Christ, that we are saved, and have access to the throne of grace, where mercy is found. But how was I to practise it? I was obliged daily to perform the anti-scriptural and idolatrous ceremonies. How to escape the abominations of popery? O! if I had had a Christian friend in these trials, who could have directed, and counselled me what to do, what a blessing would it have been for me! Under such insurmountable difficulties, I resolved to remain in communion with the church of Rome, as though I were not in it, like the saints living in the world, as though they were out of it; using this world as not abusing it.*

I resolved to profess the pure gospel of Christ in my heart, for God is a Spirit, and in spirit and in truth he must be adored, and He who is the great Searcher of all hearts, will consider the disposition of my heart, and not the outward performances of my body. Every day I made a new profession in the secrecy of my conscience, entered a protest against the errors of the church of Rome; and denounced all other anti-scriptural practices, as human inventions, of which I wished to be no partaker. When I was obliged to kneel before the host, I raised my spirit towards heaven, and adored my Redeemer, who was slain *once* for ever, for the sins of the world. My conscience told me, that I should proclaim the gospel of Christ unto those around me; but another voice stronger than the first asked me —"Will you die by the torments of the Inquisition? If the people will be deceived, if they voluntarily harden their hearts against the truth of the gospel, what business is it of yours? Is it possible that God will demand an account of me, for the salvation of a people, who wish to live in error, and persecute, and even torture and murder the saints, and any one who announces to them the truth? Are there not many priests and learned men, who are equally persuaded of the errors, and superstitions of the church of Rome yet remain still in communion with her?

* 1 Cor. chap. vii. v. 31.

How is it with the bishops and clergy of France, who do not recognize the primacy of the pope of Rome, neither believe in the infallibility of his decrees, still they do not separate themselves from the church of Rome? The Jansenists also, who have ever been the most learned of the University of Sorbonne in France, did not separate themselves from the communion of the Roman church." Such were my reasonings, and according to this principle I acted for the space of a year and a half; but now and then, when an opportunity presented itself, I preached the truth publicly, communicated it in private to my friends, gave them Father Clement, the Provincial letters of Paschal, and other useful books to enlighten them, so that I became suspected of heresy, and was at once surrounded by false, priestly friends, who were hired spies of the ecclesiastical tribunal, and of course informed against me as a heretic.

One afternoon I received a letter from a friend, the *cardinal del G———io,* (may the Lord prosper him!) who urged me to leave the city before midnight. I understood the hint, and only those who have felt the tyrannical yoke of priests, can enter into my feelings. I had no passport to leave the papal states, nor was I provided with money for a journey in a foreign country; and a few hours would seal my doom, and deprive me of my liberty for ever. I had no alternative, either to remain and become a victim of the gospel truth, in the grasp of the inquisition, or to leave Rome, and with it all that was dear to my heart, this side of the grave.

The difficulty, how to leave the city without being observed at the gate, was the first which presented itself to my mind. The fear of being surrounded by secret spies, was another painful idea. Having, however, no time to lose, I wrote a letter to my dear mother, informing her that I was about to undertake a journey to Naples. I, however, did not tell the truth, for I intended to go to Florence, for fear she might unwillingly betray me, or the priests might, in a subtle manner, get it out of her, and the inquisition might lay hold of me before I could have passed the frontier of the papal dominion. I dressed myself as if I intended to go to an evening party and was going on a promenade out of the gate of the city, called "St. John of Lateran," the ancient *via apia,* which leads to *Albana,* called by Cicero, Alba longum, which road leads direct to Naples. After having walked a certain distance, I turned to the left and pursued my way among fields and gardens, until I came into the road which leads towards Tuscany. I walked during the whole night; in the morning I rested in a common inn on the road side, where I took breakfast. *Four* piastres formed my only capital, nor had I any other clothing than what I had upon my

body; but my anxiety how to pass the papal frontier, and enter the other without a passport, was so great, that I entirely forgot my external circumstances.

After having rested about two hours, in a place where I would have before considered it a disgrace to enter, I continued my journey, and at 3 o'clock reached *Montefiascone*. I did not enter the town, for it lies upon a hill, but stopped at the hotel on the turnpike. I ordered a dinner, and providentially saw there a carriage belonging to an acquaintance of mine, who came from Bologna on his way to Rome. I opened my mind to him, knowing him to be a *true liberal*.* Telling him my circumstances, I offered him my gold repeater as a security, if he would lend me fifty piastres, which he would not accept, being satisfied with my note. He appeared to be more afraid than myself, and told me to leave the turnpike, and thus pass the papal frontier where no police is stationed, so that in case they should have an order to stop me, I might elude them. But I knew that I had nothing to fear, for the friend who had advised me of my danger, was sure that no step had as yet been taken to prevent my escape; I was also certain that no living being knew the direction I had taken, for I deceived them by leaving the city by an opposite gate. The same night I passed the papal frontier, and entered the territory of Tuscany. I cannot describe my feelings when I saw the *yellow* cockade upon the hat of the soldier; I breathed more freely, and my knees trembled as if they would have indicated that I should bow down in prayer and thanksgiving; I raised my heart to the God of mercies, who protected and delivered me from the wicked hands of the Roman priests.

The Ducal soldier asked me for my passport; I told him—"I have none." Then he invited me to appear before the officer, to whom I said—"That ecclesiastical offences obliged me to leave Rome, and that I would relate the circumstances in Florence to the chief director of the police." He smiled and said: "Il Signore Abbate amava forse piu le Signorine che il suo Breviaro," (the Abbe loved perhaps more the ladies than his Breviary,) and gave me a temporary passport, in which he specified the towns and cities through which I was to pass, and directed me to show it to the police to be signed, adding: "I rely upon you as a gentleman, that you will be careful in keeping the road, and in observing my instruction, else you might bring both of us into great difficulties." After an assurance upon my honour, I left him, and at the distance of about

* Liberals are all those who oppose the temporal, as well as spiritual tyranny of the pope of Rome.

a mile from that place, there is a village, where I remained over night.

My present safety and timely deliverance from the vengeance of a merciless inquisition, together with that pecuniary aid which a kind Providence had so unexpectedly sent me, directed my thoughts to the Giver of all good, and caused my heart to overflow with gratitude for his unbounded love. The following Sunday was Pentecost. I asked permission to remain *three* days in *Sienna*, which the police director cheerfully granted. During that time I provided myself with some linen, and other indispensable things for my comfort. The next week on Wednesday, in the afternoon, I arrived at Florence. At the gate when I gave up my *temporary* passport, I heard one of the officers say: "Ecco il Signor Abbate." (Here is the Abbe.) This was a sufficient indication that they expected me, and that my delay in Sienna had already created suspicion.

The next day I presented myself to the police with the ticket I had received at the gate of the city. The director of the police called me into a private room, and inquired into the cause of my leaving Rome without a passport. I showed him the letter from the cardinal del G———io, and told him that I had committed no other crime than that I read the Bible, and took it as the only rule of faith. He in a very friendly manner told me: "If that is really the case you may remain here and read the Bible as much as you like;" he gave me a ticket of permission for eight days; after that for a fortnight; then for a month, and after that for three months, and so after a renewal of the permission every three months, I remained in Florence *two* years and *six* months.

I passed my time in literary occupations and openly professed my sentiments; I often had the pleasure of reading the Bible and conversing on the subject of vital religion with numerous priests and several young abbots, and discussed the anti-biblical doctrines of the church of Rome, and received not only a hearty approbation from many of them, but also a hearty Amen to the truth. I was invited *twice* to the archbishop of Florence, who had a friendly interview with me; but as I performed no ecclesiastical duty, I cared little about his smiles or his frowns.

I cannot exactly say how, but it was in a providential manner I made the acquaintance of the chaplain of the Swiss ambassador, the Rev. Mr. Colomb, who was the *first* Protestant minister with whom I had a religious interview; but as he was about leaving Florence, he gave me a letter of introduction to his successor the Rev. Mr. Recordon, who arrived shortly after his leaving the station. I enjoyed the company of the Rev. Mr. R. frequently, and was much edified with it, and I

must say to him, (if this book should ever find its way into his hands,) that he was the first Christian who prayed with me, and showed me that a biblical knowledge without having experienced the power of God unto salvation in the heart, is insufficient for salvation.

One day I was called to the Prefect of the police, who informed me that they had received a letter from the Secretary of State, stating: "that the court of Rome reclaimed me as a Roman subject, and that they were obliged to send me back into the papal State." I showed him how dangerous it would be to my personal liberty and even life, if I was to return to Rome, I made an appeal to the right of hospitality, which every nation observes, if the subject who is demanded has committed no crime. He told me—"I know all about the priests' doings. I would give you a piece of advice if you are willing to take it. I will delay answering the letter of the Secretary of State *ten* days; in the mean time you will take your passport and leave the city of Florence; after which I will make my report, that you are no more here, so you will be released from all priestly vexations. For, added he, whatever answer we may give, Rome will insist on having her subject; the Secretary of State will be obliged, though with reluctance, for the sake of etiquette and peace, to surrender you to the papal power. But if you are not here, the diplomatical correspondence on that subject must of course cease."

I advised with my Protestant friend, the Rev. Mr. Recordon, who was of the same opinion; he gave me a letter of introduction to the brethren in Lausanne in Switzerland; so I left Italy, the garden of the world, the seat of arts and sciences, my sweet home, for ever; yes it is sweet; and even now after a long separation, distance, years, and vicissitudes, my affection is not diminished, but rather increased. Though I have spent thirteen years in various climates since I left Italy, yet no change of scene, no tropical sun, nor northern ice has yet and never will extinguish my ardent love for my native land. The reader who never felt the anguish of being an exile from the land of his birth, will excuse me if I for a moment transmit myself to that land, where I first opened my eyes to salute the sun, where it shines brighter than in any latitude in this hemisphere; I seem to feel it even now; it pours its genial rays upon my head, and from the head they descend into my heart and extend through all my veins; and when my eyes shall be dim in death, my tongue paralyzed and speechless, I shall not cease to love thee, Italy.

SWITZERLAND.

I arrived in Switzerland towards the middle of the year 1829, where I was received very kindly, and with much Christian affection, by the Protestants of that country. It is necessary that I give a short sketch of the religious state of Switzerland, and of my personal progress in vital religion while in that country.

With regard to my temporal affairs, I took great care so as not to require assistance from the Protestants, in order that none should have reason to think that my leaving Rome had been induced by sinister motives; I lectured in the College of Lausanne on the Oriental languages, preparing the students who were in the last year of the philosophical faculty for the preparatory examination of the theological faculty, and thus procured an honourable subsistence, even without using my own pecuniary resources.

The religious state of the Helvetic church was at that period highly interesting; the spirit of God worked wonderfully upon the hearts of men; some of the ministers of the established church had been awakened from their spiritual lethargy, and preached not only the living gospel of Christ, but preached also against Socinianism, which was the leading doctrine of the established church. Many men and women had been brought to a knowledge of the truth as it is in Jesus, and united in prayer and supplications for the outpouring of the Holy Spirit with those faithful ministers. These the ministerium turned out from their communion, persecuting the faithful ministers with exile, and lay-members with imprisonment and pecuniary punishments. But in spite of all opposition, that little persecuted flock daily augmented, not only in number, but also in zeal and godliness. In the mean time the French revolution of the so-called *three* glorious days of July, 1830, had taken place; the spirit of freedom inflamed the noble hearts of the inhabitants of the *Canton de Vaud*, who, uniting like one man, dissolving the house of assembly, elected delegates to frame a new constitution, which, as it made ample provision for the enjoyment of religious liberty was adopted by an overwhelming majority. Now that little flock worshiped their God according to the dictates of their own consciences, without being molested by the ministerium of the established church. In the Canton of Geneva, the spirit of vital Christianity spread also with the rapidity of lightning; but the spirit of aristocracy among the worldly, and Socinianism among the clergy, opposed it with all their might; they expelled three of the most learned and re-

spectable ministers from their communion; then the gantlet was thrown down; the Christians took it up, and continued to fight the good battle of Christ. They formed themselves into a church, established a seminary, and at *this day* if not the majority in the Canton of Geneva, they can at least boast of a number of flourishing congregations in the different cantons.

Roman Catholics after having thrown off the yoke of papal superstition, are sometimes deterred from an immediate union with Protestants, and that principally on account of that systematic order and strict union to which they were accustomed in the church of Rome. The circumstance at least perplexed me; I was at a loss what to do, whether I should unite with the established church, or with the few persecuted Christians. However, after a rigid examination of the doctrines of both parties, I resolved to unite my destiny with the few despised Gallileans, and share with them persecution for Christ's sake. I should have been very sorry to have exchanged the errors of the Roman church for the Socinian heresy. So I remained two years in Lausanne, and eight months in Geneva, where I not only acquainted myself more fully with the doctrines of the gospel, but also learned how to live as a Christian; how to pray for the conversion of the church of Rome; how to love my persecutors as well as my friends.

Entertaining now an ardent desire to sound the same clarion of grace, mercy and peace, which had saluted my ears, and called me from the sable gloom of Roman idolatry to the clear light of gospel truth, also to others; the brethren advised me to make a public profession of my faith, to show that I was not ashamed of that gospel which is the power of God unto salvation to every one that believeth. This I did in Geneva before the whole consistory and a large assemblage of people; in proof of which I annex my certificate from the consistory of the Canton of Geneva, declaring my reception as a member of the Helvetic confession, and my admission to all the privileges of that church.

Nous Sousigné Secretaire du Consistoire de l'Eglise Chretienne Reformée de Geneve certifions, que Monsieur Louis Giustiniani á Solemnellement declaré, qu'apres avoir pris connaissance de la doctrine et du culte de l'Eglise Chretienne Reformée, choisissait liberement cette Eglise pour la sienne, et qu'il voulait vivre et mourir dans sa communion. En consequence le Consistoire l'a admis, selon les formes voulues par le reglement au nombre des fideles de notre communion pour participer avec nous a la Ste. Cêne.

Fait a Genêve le premier Juillet mil huit cent trente un.

[L.S.] Le secretaire du Verner Consist. BOURDILLON.

THE FOUNDATION OF THE CHURCH OF ROME.

I cannot conclude without giving some historical facts of the foundation of the church of Rome, in order that the Roman Catholics may see upon what basis their church is built, and upon what ground their souls' salvation rests. Our Saviour calls the man who has built his house upon a rock *wise*. For he says: "The rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.* The apostle Paul, speaking to the Corinthians of that rock, which must be the only foundation of the Christian, says: "That rock is Christ."†

If I read the history of the inquisition and compare it with that of the reformation, I cannot believe that the church of Rome is built upon the rock which is Christ. I will not speak of the tens and hundreds of thousands who have perished at the stake, neither of the slaughtered Huguenots in France, nor of the noble army of martyrs in Germany, neither of the strewed ashes of the many *Auto da Fe*, of which the church of Rome is guilty, and with which she defiled her garments as a testimony of her crimes. But I will only state, that if the church was founded upon Christ the Rock, she could have withstood the *flood* of the reformation, resisted the heavenly *rain* of gospel truth without injury, and remained unshaken like a rock amidst the agitations and civil convulsions of the sixteenth century. Her proud vessel of catholicism and infallibility could never have been wrecked by the adverse wind of Luther's protestations.

But having promised to give historical proofs of her foundation, I will at once proceed. There are: 1st, *Ambition*. 2d, *Usurpation*. 3d, *Avarice;* and 4th, *Moral corruption*.

To prove the *ambition* of the church of Rome, the decree of Gregory VII. in a council assembled in Rome,‡ the so-called "*Dictatura Pontificis*" will be sufficient; in which he says—"That the pope has the power to depose kings and emperors, and absolve subjects from their fidelity and obedience due to their sovereign."§

To carry out this principle, the same Gregory VII. dethroned emperor Henry IV. and Boleslaus II., King of Poland.

To be faithful to that ambitious dictatura, pope Zacharias

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* Matt. chap. 7, v. 24.
† 1 Ep. to Cor. chap. 10, v. 4.
‡ Anno. 1076.
§ Greg. Septimus, lib. ii. Ep. 30.

deposed *Childrique*, King of France, and absolved the French from their allegiance to their legitimate sovereign, and placed Pepin upon the throne in his stead.

Upon the same ground, Boniface VIII. deposed *Philip le Belle*,* and hurled the thunders of excommunication against him, declaring—"That it is necessary for the salvation of *all* men to be subject to the pope."

Pope Innocent III. dethroned the Emperor Othon IV.

Pope Innocent IV. deposed Emperor Frederic II., and Pope Julius II. took the kingdom of Navarre from its legitimate sovereign and gave it to Spain.

That such an ambition animated all the popes, is abundantly evident from the fact, that in all ages it has been displayed with the greatest arrogance. We find that Innocent III., who dethroned the Emperor Othon, did the same to king John of England, and declared him incapable of governing, and absolved the English subjects from their oath of allegiance to their legitimate prince, and gave the kingdom to Philip Auguste, king of France.

Pope Paul III. excommunicated Henry VIII., and Pius V., the Queen Elizabeth of England.†

None can deny that the Dictatura Pontificis of Gregory VII., had its desired effect; and the above facts show, that his successors have been faithful to his principles, though contrary to the will of the Lord, who expressly commands—"To give to Cæsar what belongs to Cæsar, and to God what belongs to God." The Apostle Paul in his Epistle to the Romans,‡ says, "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." The Apostle Paul cannot speak of popes, for in his time there were none, and he never declared himself to be one.

The ambitious power which the popes assume, is not only contrary to scripture, but also to the practice of the primitive church, until the year of our Lord 1076, when the ambitious Gregory VII. established his Dictatura. The emperors had a right to choose and to depose the bishops, patriarchs, and popes. The following historical facts will plainly show it. The Emperor *Othon* deposed Pope John XII. for several crimes, but especially for debauchery. The Emperor, Henry III., deposed in a short period *three* popes, viz: Benedict IX., Sylvester III., and Gregory VI., not only on account of their arrogance in assuming an ecclesiastical power belonging to the civil authorities, but also on account of their *avarice*.

* Anno 1302. † Anno 1534. ‡ Ep. Rom. xiii. 1, 2.

USURPATION IS ANOTHER FOUNDATION OF THE ROMAN CATHOLIC CHURCH.

That the church of Rome has *usurped* a power over the other bishops, I have sufficiently proved in a preceding chapter on infallibility. That these pretensions are neither founded upon the word of God, nor upon the practice of the primitive church, has been clearly shown; for the single fact, that neither Peter, nor any other apostle, did ever exercise such a jurisdiction over their brother apostles, is sufficient. That the apostle did not preside at the council of Jerusalem, but St. James, the bishop of Jerusalem, is another proof.

According to the doctrines of the church of Rome, the *universal* bishop or pope has a right to preside over all the councils, or to appoint another bishop in his place. Can any Roman Catholic show, that Peter ever presided at, or appointed any other apostle to preside in his place at any council? Certainly not. The horror against any one assuming supremacy was so great, that when *John*, the patriarch of Constantinople, desired to assume the title of Universal Bishop, supported by the Emperor Maurice,* the whole Christian world was so shocked at such an innovation, that they called it a doctrine of hell; and pope Gregory the Great, was so animated with a holy zeal for the glory of God, that he opposed it with great vigor, and denounced it as a temerity never before heard of. He wrote to Athanasius, patriarch of Antioch, in the following terms: "May it please God not to permit, that the spirit of Christianity should be so infected with the opinion, that there exists a bishop who can be called *Universal*."

To the Emperor Maurice he declared, "That any bishop, who assumes the title of *universal*, is the forerunner of Antichrist."† And to *John*, the bishop of Constantinople himself, he wrote in beseeching terms, and exhorted him not to consent to that spirit of pride, folly and error: he represented it as a temptation of the devil, against which he warned him. These were the last dying words of the truth in the church of Rome.

Alas! it happened in that dark and unfortunate period, when the Emperor Maurice had been assassinated by *Phocus*, who usurped the empire, and who gave, in order to fortify himself in his tyranny, the title of *Universal Bishop* to Boniface III. In that way the popes obtained the supremacy, and gradually usurped the authority over the other bishops. To execute this

* Anno 600. † Greg. Magn. Lib. vi. Ep. x.

scheme, they addressed to Pope Theodore,* letters with the superscription: "*Holy Father* of fathers, sovereign Pontiff of bishops."†

The churches of *Dacia* and Illyria, strongly opposed that monstrous usurpation, which they considered both blasphemy and apostacy. *France*, as well as *Spain* and *England*, protested against it; and it was not till a long time after this event, that they submitted to the yoke of the so-called universal bishop of Rome.

Such is the short history of the *usurpation* of the title of Universal Bishop. Such is the history of the birth and progress of papal pretensions. Such is the *foundation* upon which the infallible power of the pope, and the hope of Roman Catholics' salvation rest.

The usurpation of authority over men, is not the only crime of which the church of Rome is guilty, but their popes have tried also to rob God of his glory, and make themselves equal with God. If they would only limit their ambition to rule over the bishops, it would be impiety enough; but they extend even their ungodly principles so far as to officiate as the vicars of Christ, the *Old* and *New Testaments*, and usurp the right of being the sole interpreters of the living word of God.‡ Is it a wonder that Luther resisted the ambition of Leo X.? Is it a wonder that Pope Leo condemned Luther? Is it surprising that we read the abominable bull, full of curses against the Protestants, called, "Exurge Domine."§

Will Roman Catholics deny, that the pope styles himself "God on earth?" Let them go to Rome, they will read on the gate of the city—"*Paulus III. Pontifex Opt. Maxim. in terris Deus.*" (Paul III. High priest, the best, the greatest, and God on earth.) Without going to Rome, we find papal arrogance in every decree which comes from the Vatican. The reader will kindly examine the conclusion of the ordination letter, which I have prefixed at the beginning of this volume, and he will find as follows. Page 16, line 9.

"Datur Romæ ex ædibus nostris hac die primam mensis Februarii anno 1827, Jurisdict. XIV. Pontificatus S. S. in Christo Patris, et D. n. D. Leonis, Divina Providentia Papæ XII., anno ejus IV.," &c. &c.

"Given in Rome from our Palace, the first of February, 1817, the XIV. jurisdiction of *the most holy Pontiff and Father in Christ, and Lord our God*, the Pope Leo XII., through the Divine Providence, the IV year of his reign," &c.

Pope Martin V. wrote in the despatches which he furnished

* Anno 642. † Siegebert Hist. Anno 645.
‡ Bellarmine Lib. adversus Barkl. chap 31.
§ Concil Lateran. V. Bulla Exurge Domine.

his ambassador to Constantinople: "Sanctissimus, et Beatissimus, qui habet cœleste arbitrium, qui est Dominus in terris, successor Petri, Christus Domini, Dominus Universi, Regum Pater, orbis Lumen," &c. In plain English it reads simply thus: "*The most Holy and most happy, who is the arbiter of heaven, and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the father of kings, the light of the world,*" &c. What will the Emperor of China say, who pretends to be the Lord of the Sun, when the British officers tell him that the pope is the arbiter of heaven, and the master of the universe? What must the Grand Sultan think, who declares himself emperor of the moon and stars, when he hears that the pope is not only the arbiter of heaven, but also the light of the world? How must it tickle the emperor of Russia, and the fair queen of England, when they are told that the pope calls himself, "*the father of kings!*" Is it not painful to hear, in the light of the nineteenth century, such absurd doctrines as these? and even more painful to see people with minds so totally shrouded in ignorance, as to be capable of believing such abominable dogmas?

To call a man, "*God on earth, Vicar of Christ,* most Holy Father, *Arbiter of heaven, and Lord of the Universe,*" is this not virtually making him equal with God Almighty? Is it not giving God a competitor? To call the pope "*the anointed of the Lord, the father of kings, and the light of the world,*" is it not blasphemous? can such titles be applied to any other, except to Christ himself, without the profanation of the word of God, or without committing sacrilege against his most holy Son? Such is the foundation upon which the infallible authority of the self-styled universal bishop of Rome is based. I ask, is it not founded upon the sand, of which our Saviour speaks in his gospel? I repeat it, to call the pope, "*God on earth,*" is blasphemy so monstrous, that even Satan himself, cunning as he is, could not invent a greater profanation of the name of God, or assume greater pretensions, or manifest a more infernal spirit, or teach a more obnoxious and criminal doctrine than this.

AVARICE THE CORNER STONE OF THE CHURCH OF ROME.

That avarice is another foundation of the church of Rome, and the corner stone of the whole popish edifice, is not difficult to prove. It was Boniface VIII. who began the traffic of in-

dulgences and forgiveness of sins. It was he, who declared that his bulls had the power of law, and were received in Purgatory in favour of souls. To amass greater treasures, the pope sells dispensations of degrees (forbidden by the law of God), and sanctions marriage even amongst the nearest relations. The bulls of bishops, archbishops, and cardinal hats are dearly sold. Is it surprising, that Sixtus IV. usually said, "*As long as we have a pen and ink to write, money will not fail.*"

Let us only open the volumes of the history of papal Rome, and we will find that at the time, when England was yet under her yoke, the preaching of crusades against the infidels, and the promises of the remission of *all* sins, was the order of the day; the draining of England's money was carried on as voraciously as a leech drawing blood from the veins; such was the constant practice of the popes. Justly, therefore, did Pope Boniface call England "*his inexhaustible treasury.*"

Let us look to Germany, where *Tetzel* peddled indulgences by order of the Pope Leo X. The avarice of the Roman pontiffs reached such a height, that the princes in Germany could no longer endure, and the monarchs no longer countenance it. It was *not* Luther who caused the protestations against the corruptions of the church of Rome: it was the *avarice* of Leo X. which provoked it, and accelerated the glorious Reformation. With all these historical facts before him, will an enlightened Roman Catholic buy indulgences? Will he continue to shut his eyes against the gospel truth? Will he make the *avarice* of the court of Rome the foundation of his soul's salvation? "O, how are the mighty fallen, and the weapons of war perished!"*

MORAL CORRUPTION OF THE CHURCH OF ROME.

What can be expected of a church which is founded upon ambition, usurpation, and avarice? Is it not certain, that she will even fall deeper into the abyss of error, and abandon herself to all manner of corruption? Such is the actual state of the church of Rome.

Let us examine the lives of the popes who governed that church from the moment she began to degenerate from her ancient purity, and we shall find events which scarcely have a

* Samuel chap. i. v. 27.

parallel in the history of heathen Rome, and which must fill every moral mind with disgust and horror.

John XI. governed the church of Rome towards the *tenth* century,* and was the natural son of pope Sergius. His debauched life corresponded with his illegitimate origin. Baronius calls him, "*a monster of iniquity.*"

John XII. who succeeded that monster, was not more than eighteen years of age when he occupied his place, and was in no respect better than his predecessor; and even Baronius† speaks of him with execration and horror. As my object is, however, not to offer at present any extensive work on Popery, I can only refer my readers to those authors who have written the lives of the Popes, as *Luitprand*, *Siegbert*, *Platina*, *Onuphre* and *Baronius*. The latter characterizes John XII. as a gambler, whoremonger, swearer, Sabbath-breaker, bloodthirsty, and a man capable of all iniquities. That great historian assures us that his death was in conformity with his life; that he died in the midst of debauchery and violent agitations of the devil. It is really presumptuous to attempt to prove, that such men were chosen by the Holy Spirit, as infallible heads of his blood-bought church.

A certain Boniface poisoned two others, in order to become their successor; and *Benedict IX.* was not more than ten years old when he was raised to the seat of Peter, by the bloody faction of his father, who (as Baronius says) was a monster sitting upon the chair of St. Peter.—There were periods when we had *three* popes at the same time, and each excommunicating the others. Some (as we learn from history) have been murderers, adulterers, simoniacs, perjurers, and guilty of every crime imaginable. To say, that these were chosen by the Holy Ghost to be the infallible heads of his true church, is in reality saying, that Jesus Christ had chosen the infernal princes to announce his gospel, and appointed his Satanic majesty as his successor to dispense the truth of his church.

Who can persuade himself that God had chosen pope Hildebrand, and such like profligates, who had been sold to iniquity, as organs of the Holy Spirit and Vicars of Christ? But why need I speak of a period before the reformation? Go, reader, go to Rome *now:* enter within the so-called metropolis of the Catholic church, and you will find every evening, (as soon as it is dark) carriages of cardinals and bishops before different houses, not indeed before palaces, where the noble lady resides, but before the humble dwelling of the citizens, where *their eminences* and my lord bishops spend the evening with

* Baronius vita Pontificis ad annum 931. † Baronius vita pontiff ann. 955.

their respective ladies, at the card tables or other games of Italian lovers; even the humble confessor has his house, where he spends his evenings with his fair penitent at some game. You will see at ten o'clock, when the husband arrives, his *eminence* or *my lord bishop* preparing to leave, and accompanied by the husband with a lighted candle in one hand, and with the other pressing the consecrated hand of the purple-clothed priest to his lips, and kissing it as an act of veneration and gratitude for having spent the evening at a game with his wife.

Only go to Rome, and you will see the indisposed fair penitent remain in her bed, and the Franciscan friar leaving his sandals *before* the door of her bed-chamber, as an indication that he is performing *some ecclesiastical act;* then *none*, not even the *husband*, can enter the chamber of his wife until the Franciscan friar has finished his business and leaves the chamber; then the husband with reverence ready waiting at the door, kisses the hand of the father Franciscan for his kindness for having administered *spiritual comfort* to his wife, and very often he gives him a dollar to say a mass for his indisposed spouse.

But why shall I speak of the moral corruption of popery in Rome? it is every where the same; it appears differently, but never changes its character. In America, where female virtue is the characteristic of the nation, the only strong hold of the American republic, it is under the *control* of the papal priest. If a Roman Catholic lady, the wife of a free American, should choose to have the priest in her bed-room, she has only to pretend to be indisposed, and asking for the spiritual father, the *confessor;* no other person, not even the husband, dare enter. In Rome it would be at the risk of his life; in America at the risk of being excommunicated, and deprived of all spiritual privileges of the church, even excluded from heaven.

But enough. I will no longer bespatter my pages with the immorality of the priests of the city of Rome; I will finish in the language of the celebrated speaker in the council of Trent, *Father Antonius Paganus*, a minorite of the order of St. Franciscus. "I am silent (says that orator) respecting public adulteries, rapes, and robberies; I pass over the great effusion of Christian blood, unlawful exactions, impositions gratuitously accumulated, and for whatsoever cause they were introduced persevered in without cause, and innumerable oppressions of this kind; I pass over the proud pomp of clothing, extraordinary expenses beyond the requirements of their station in life, drunkenness, surfeits, and the inordinate filthiness of luxury, such as never took place before. Women were never less modest and bashful; young men were never more unbridled

and undisciplined; the old were never more irreligious and foolish; in fine, never was there in any person less fear of God, honour, virtue, and modesty; and never did carnal licentiousness, abuse, and irregularity prevail to such an extent. For what greater abuse and irregularity can be imagined than a pastor without watchfulness, a preacher without works, a judge without equity, a lawyer without honesty, a magistrate without decorum, laws without observance, a people without obedience, religious professors without devotion, the rich without shame, the poor without humility, women without pity, the young without discipline, the old without prudence, *and every Christian without religion?* It was for a similar reason that David said—'God looked down from heaven upon the sons of men, to see if there was any one who was wise, and sought God. All had gone out of the way, all were become unprofitable, there was no one that did good, not one.' And Jeremiah says—'They all, from the least to the greatest, seek covetousness, and from the prophet even unto the priest, every one dealeth falsely.'"*

I will continue to show the moral corruptions of the church of Rome by their own writers; and next I refer my readers to a witness whom no Roman Catholic can repudiate—she not only being a canonized saint, but also her book of revelations, from which I quote, has been sanctioned by *two* councils and three popes, viz: by the councils of *Constance* and *Basilea*, and Popes Urban VI., Martin V., and Paul V.—I allude to the revelations of *Santa. Bridget*, a most devoted member and canonized saint of the church of Rome. Christ is represented by her as expressing himself, respecting the popes, in the following terms: "Now, therefore, I complain of thee, the head of my church, who sittest in my seat, which I delivered to Peter and his successors, to sit thereon with a triple dignity and authority. *First*, that they should have the power of binding and loosing souls from sin; *secondly*, that they should open heaven to the penitent; *thirdly*, that they should shut heaven against the accursed and the blasphemous. But you who ought to loosen souls, and to present them to me, you truly are slayers of souls. For I appointed Peter the pastor and preserver of my sheep. But you are their dispersers and tormentors. You are *worse than Lucifer*. For he envied me, and desired to slay me only, in order that he might rule in my stead; but you are worse than him, for as much as you not only slay me, by removing me from thee by your evil works, but you also slay souls by your bad example. I have redeemed the souls with my blood, and have committed them to you as to a faithful friend; but

* See Labbæi. 20, 1219—1223.

you betray them to the inveterate enemy from whom I redeemed them. You are *more unjust than Pilate*, who sentenced no one beside me to death. But you not only condemn me, as if Lord of no one, and worthy of no good thing, you also condemn innocent souls and dismiss the guilty. You are *more merciless than Judas*, who sold me only; but you not only sell me, but also the souls of my elect, for vile gain, and for an empty name. You are *more abominable than the Jews:* they crucified only my body; but you crucify and punish the souls of my elect, to whom your malice and wrong is more bitter than any sword. Therefore, because you are like Lucifer, more unjust than Pilate, more cruel than Judas, and more abominable than the Jews, I properly complain of you."*

Among the many authorities, I shall adduce only another impartial evidence of *Honorius Augustodunensis*, a celebrated scholastic divine of Autun, who lived in the twelfth century. "Turn to the citizens of Babylon; and observe what manner of people they be, and by what ways they walk; come hither, to the top of the mountain, that thou mayest behold all the habitations of the damned city. Look upon her princes and judges, cardinals and archbishops; the very seal of the beast is placed upon them. All day they are intent to do evil; ever insatiably occupied in the works of iniquity. They not only themselves perform, but instruct others in flagitious wickedness. They offer things sacred for sale, and labor with all their might that they may not descend alone into hell."†

Such are the pictures of papal Rome by their own divines and saints. Will Roman Catholics yet shut their eyes to the truth? Will they longer continue in error without examining and investigating the foundation of their soul's salvation, or rely upon the *ipse dixit*, the words of the priests? In Italy where the paid spies listen to every sigh, where the inquisition interprets every word, and punishes it as heresy, Roman Catholics are in a measure excusable; but in a Protestant country, in America, the land of freedom, the country of the Bible, among an enlightened and progressive nation, it will be to the greater damnation of those who neglect their soul's salvation.

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* Revelation Sanctæ Brig. lib. i. chap. 41, Coloniæ.

† Dial. de Prædest. et lib. arbit. cited by *White* in his reply to the Jesuit *Fisher*.

THE HOLY COUNCILS OF THE CHURCH OF ROME.

I am an enemy of every thing which has only the appearance of acrimony, much more of hostility; but when I think of the soul-destroying doctrines of the church of Rome, and that even after the clear demonstration of the corruptions of the heads of their church, (the popes,) some will still be guided by prejudices, saying—"It is undeniable (so it is indeed) that there were popes, who have been immoral and corrupt; but that does not affect the church and its principles. If any man can show us that the church of Rome itself in its principles is corrupt and immoral, then we shall abandon it as an incurable system of error."

The definition of the church of Rome is quite different from the general acceptation of the word, and the Biblical conception which Protestant theologians have formed. The Protestant divines divide the church into *visible* and *invisible;* each of them forms a separate body. A person may be a member of the visible Protestant church, without being a living member of the mystical body of Christ; and *vice versa*, a person may be a child of God without ever having joined a visible church. That is not the case in the papal church; for in that church the members and professors of the Roman faith do not constitute the church; but the bishops in council, with the infallible pope at the head, guided by the Holy Ghost, constitute the *visible* and *invisible* church. For the councils being the sole interpreters of the word of God, and the pope being the infallible head, expresses through the Holy Spirit the sentiments of the church, (viz: of the councils,) and whosoever denies that authority, they without any hesitation anathematize in their usual phraseology: "Let him be cursed." I will therefore prove that the councils have been *corrupt in doctrines, immoral in principles*, and *contradictory* in their proceedings.

Not only the popes as private individuals were corrupt and immoral, but the General Councils have been, like the Roman pontiffs, a stigma on religion and a disgrace to humanity. What were these conventions in point of respectability? They unhappily were inferior to an assembly of the lowest *plebeians*, yes! inferior to a modern cock-fight or a bull-baiting in a circus of the city of Rome.*

* This barbarous custom is even yet kept up in the city of Rome, constituting one of the summer amusements of that city.

St. Gregory Nazianzen, who stands high in the estimation of the church of Rome for his learning and virtue; who is *adored* as a saint, and whose writings are adopted as a standard by all their theologians, describes the councils with the pencil of truth and with the hand of a master. "I never (says the Grecian bishop) saw a synod which had a happy termination. These conventions instead of diminishing, unfortunately augmented the evil which they were intended to remedy. Passion, jealousy, envy, prejudice, and the ambition of victory prevail and surpass all description. Zeal is actuated rather by malignancy to the criminal than aversion to the crime."

He farther compares the dissensions and wrangling exhibited in the councils, to the quarrels of geese and cranes, gabbling and contending in confusion; and represents such disputation and vain jangling as calculated to demoralize the spectator, rather than to correct or reform. This portrait, which is taken from life, exhibits in graphic delineation and in true colours, the genuine features of *all* the general, infallible, apostolic councils of Holy Rome. Let us take a glance at the general synods of *Constantinople*, *Nice*, *Lyons*, *Constance* and *Basil*, which are in a particular manner worthy of our observation. These conventions we shall show have been composed of the lowest rabble, and patronized the vilest abominations.

The *Bizantine* assembly, which was the second general council, has been faithfully described by St. Gregory Nazianzen. This convention the saint characterizes as a cabal of wretches fit for the house of correction; fellows taken newly from the plough, the spade, the oar, and the army. Such is a Roman saint's sketch of that most holy, apostolic, and unerring council. I will give it in a note in his own words, in his own language, and the reader will see that I have not exaggerated in the description.*

The *second Nicæan* council, without any regard of their sacred office, unblushingly approved of perjury and fornication. The holy infallible synod, in loud acclamation, approved of a most disgusting and filthy tale, taken from "*the Spiritual Meadow*," sanctioning such sins. I will give an outline of the tale, recounting only those parts which can be related with propriety.

A monk (according to the story) had been haunted with the spirit of fornication from early life till hoary age. The lascivious propensity, which is all that could be meant by the demon of sensuality, had seized the solitary in the fervour of

* "Alii ab aratris venerant adusti a sole; alii a ligone, vel bidente totam diem non quiescente; alii remos exercitus ve reliquerant, redolentes adhuc sentinam vel corpus fœdatum cicatricibus habentes in Flagriones, et pistrinis digni." St. Greg. Ep. labb. 2, 1158. Du Pin 1, 259.

youth, and continued its temptations even in the decline of years. One day, when the spirit (or more probably the flesh) had made an extraordinary attack on the anchorite, he begged the foul fiend to depart, as he was now arrived at the years of advanced age, (when such allurements through attendant debility should cease.) The devil appearing in his proper form, promised a cessation of arms, if the hermit would swear to tell no person what he was going to say.* The monk without hesitation obeyed the devil, and bound himself by oath to secrecy. The devil administered, and the monk swore. He swore by the Most High never to divulge what Belial would tell. The solitary, it appears, was sufficiently acquainted and on very good terms with Beelzebub, who as an act of intimate friendship, promised to withdraw his temptations if the monk would *quit* worshipping a statue of Lady Mary, carrying her son in her arms.

The monk, though decrepit, it seems, did not reject the temptation with becoming resolution. He requested time for consideration. And next day, notwithstanding his oath, he revealed the whole circumstance to the *Abbot Theodorus*, who lived in Pharan. The holy Abbot (who was, as the reader can easily perceive, a Roman Catholic theologian,) called the oath a delusion, at the same time he approved of the confession, and in consequence (notwithstanding his sanctity,) approved of the perjury too.

The devil, it appears, according to popish divinity, is considered a heretic, which, as a matter of course, warranted the violation of faith with his infernal majesty. St. Theodorus told the monk, "you ought rather to visit all the brothels in the city, than omit worshipping Immanuel and his mother in their images."† What a blasphemy; not to speak of the immoral inculcation, but only of the heresy, the anti-scriptural sentiments which are expressed in his words. To be called a heretic by such men, and excommunicated by such pontiffs, is a great honour—it is a great blessing. The manner in which that saint solved a case of conscience, showed that his ability as a casuist, exceeded his morality as a man.

Returning to the tale of "the Spiritual Meadow," we find, that Satan afterward appeared to the monk, indignant, and accused him of perjury, and pronounced his doom at the day of judgment. It strikes me that the devil had felt a greater hor-

* "Jura mihi, quod ea quæ tibi dicam nemini significabis, et non amplius tecum pugnabo." Crab. 2, 520. Bin. 5, 642.

† "Expedit tibi potius, ut non dimittas in civitate ista lupinar, in quod non introeas, quam ut recuses adorare Dominum et Deum nostrum Jesum Christum, cum propria matre sua in immagine." Labbeus 8, 902.

ror of perjury than the papal monk, and preached better morality than Saint Theodorus, or the Holy General Council. The anchorite, in his reply to the fiend, admitted that he had perjured himself, but declared that he had not abjured his God.

Such is the tale as related in the Sacred Synod, from "the Spiritual Meadow." The holy fathers of the council with unanimous consent, approved of the conduct of the monk, as well as of the saint Theodorus; and by their approbation, showed the refinement of their taste for debauchery, by sanctioning the advice rather to visit all the brothels in the city, than omit worshiping their goddess: or in other words, it is better to be a perjurer, a profligate, and debauchee, than to forsake the adoration of the holy Virgin Lady Mary.

Theodorus' sermon, which is so warmly recommended by the Sacred Synod, encouraged the monk, rather than forsake his idol, which in all probability, was a parcel of worthless lumber, to launch into the troubled waters of prostitution, and with crowded canvas and swelling sail, to sweep the wide ocean of licentiousness.

The picture of sensuality as presented in the abbot's holy advice, seems to have tickled the fancy and feeling of the holy fathers of the apostolical council, who appeared to have been actuated with the same spirit in the council, as the monk in his cell. The old sensualists gloated over the scene of voluptuousness which the Theodorian theology had presented to their view.—The aged libertines seemed to be entirely enamored of the tale, caused it to be repeated in the *fifth* session, for the laudable purpose of once more glutting their libidinous imagination with its filthiness.

Even the *Caroline books*, (the production of the French king and prelacy,) deprecated the story as an unprecedented absurdity and pestilential evil. *Du Pin*, the great Roman Catholic historian, actuated with the sentiments of a man and a Christian, condemns the synod, equally deprecates the whole transaction, and even refuses to translate the Abbot of Pharan's holy homily.

Using the language of a modern writer,* who says, "The Nicæans nevertheless, boasted of their inspiration. The sacred synod, amid all its atrocities, pretended to the immediate influence of heaven. The divine afflatus, forsooth, passed through these sinks of pollution, and made the consecrated ruffians the channels of supernatural communications to man. The source of their inspiration, if the holy fathers felt such an impulse, is easy to tell. The spirit which influenced the secluded monk, seems to have been busy with the worthy bishops, and to have

* Sam. Edger, of the Infallibility. Page 169.

stimulated their imaginations to the enjoyment of the obscene story, and the approbation of its foul criminality."

The holy infallible *council of Lyons*, has been delineated in a portrait taken from life by Matheus Paris, a contemporary historian, who recounts that, "Pope Innocent, retiring from the General Council of Lyons, in which he had presided, *cardinal Hugo* made a farewell speech for his holiness, and the whole court, to the citizens who had assembled on the occasion, to witness the departure of his infallible lordship. "Friends, (said the cardinal,) we have effected a work of great utility and charity in this city. When we came to Lyons, we found *three* or *four* brothels in it, and we have left at our departure only one. But this one extends from the eastern to the western gate of the city."*

The inspired fathers of that council who should have been patrons of purity, seem on this occasion to have been the agents of demoralization throughout the city in which they assembled. The same historian, (cardinal Hugo,) speaking in the name of his holiness, gloried in his shame, and talked of the abominations of himself and his companions in a strain of railery and unblushing effrontery.

The *Constantine council* was characterized by father Paptiza, one of its own members, as the most infernal. His portrait is frightful. The clergy, he declared, were nearly *all* under the power of the devil, and mocked all religion by external devotion, and pharisaic hypocrisy. The prelacy, actuated only by malice, iniquity, pride, vanity, ignorance, lasciviousness, avarice, pomp, simony, and dissimulation, had exterminated Catholicism, and extinguished piety.†

The character of the holy bishops appeared, from their company, to be the most destitute and wretched. More than *seven hundred public women*, according to Dachery's account, attended to the sacred synod. Though the *Vienna* manuscript reckons the number of these female attendants, whom it calls *vagrant prostitutes* at fifteen hundred.

"This was a fair supply, (says Samuel Edger, page 170,) for the thousand holy fathers, who constituted the Constantine council."

Bruys, another Roman Catholic writer, adds: "These courtesans were in appearance intended to exercise the chastity of the clergy." As far as my knowledge extends of priestly chastity, I have no doubt whatever, that their company contributed

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* Tria vel quotuor prostibula invenimus. Unum solum relinquimus. Verum ipsum durat continuatum ab orientali porta civitatis usque occidentalem. Mat. Paris, page 792.

† Baptiza 2, page 95.

no little to the entertainment of the learned divines, and introduced great variety into their amusements.

The *Council of Basil* taught the theory of filthiness, as that of Constance had exhibited the practice. *Carlerius*, the champion of the Roman church in the Basilian assembly against *Nicolas*, the Bohemian heretic, advocated the propriety of tolerating stews in the city.* This hopeful, and to the fathers of the council pleasing thesis, the hero of the faith supported by the authority of St. Augustine and Aquinas. "Remove prostitutes, (says Augustine as cited by Calerius,) and you will disturb all things with licentiousness. Human government should (says the saint) imitate the divine; but God (according to the saint) permits some evils in the universe, and therefore so should man."†

His saintship speaks by experience, and shows that his logic is as good as his morality. For simple fornication is to be permitted to avoid a greater evil. The Roman population at large, and especially the husbands, experienced the effects of that holy decision of the council of Basil.

I will say nothing of the hateful and degrading doctrine of materialism, patronized in the councils of Nice, Vienna and Lateran; I will only state that it is no wonder that the purgatory box is kept as the only panacea for the soul's salvation. It is not astonishing that transubstantiation is taught as an article of faith, and the wafer-god elevated for the adoration of the Christians. It is not surprising that a rosary is substituted for the atoning blood of the Redeemer of the world; that bones and rags of all kinds are adored instead of the Lamb of God that taketh away the sins of the world. It is not astonishing that ignorance, prejudice, and superstition cover, like dark clouds, the mind of papists; and that inquisitions, tortures, and blood have been the means of aggrandizement to the church of Rome, when the Roman pontiffs and the general councils were (according to the accounts of their own historians) sunk into the lowest depths of vice and abomination. A rapid view of the *six* centuries that preceded the reformation, sketched by the warmest partisans of the papacy, will show the correctness, truth, and justice of this imputation.

The *tenth* century has been portrayed by the pencil of Sabellicus, Stella, Baronius, Gianone and Du Pin. No man can read them without shedding tears over the church of Christ. Stupor and forgetfulness of morals invaded the minds of men. All virtue fled from the pontiff and the people. This whole period

* Hæc pestis maneat in urbibus. Canisius 4, 457.

† Aufer meretrices de rebus humanis, turbaveris omnia libidinibus. Labb. 17, 986. Deus permittit aliqua mala fieri in universo. Aquinas ii. 10, 11.

was characterized by obduracy, and an inundation of overflowing wickedness. The Roman church was filthy and deformed, and the abomination of desolation was erected in the temple of God. Holiness had escaped from the world, and God seemed to have forgotten his church, which was buried in a chaos of impiety. I will let their own faithful historians speak in the note below, and the reader will be convinced of the immorality and open corruption of the church of Rome.*

The *eleventh* century has been described by Gulielmus, Paris, Spondanus and Baronius. Gulielmus portrays the scene in dark and frightful colours. "Faith was not found on earth, all flesh had corrupted its way. Justice, equity, virtue, sobriety and the fear of God perished, and were succeeded by violence, fraud, stratagem, malevolence, circumvention, luxury, drunkenness and debauchery. All kinds of abomination and incest were committed without shame or punishment." The colours used by Paris, are equally black and shocking. "The nobility (says the English historian) were the slaves of gluttony and sensuality. All in common passed their days and nights in protracted drunkenness and sensual entertainments. They provoked surfeit by voraciousness and vomit by inebriety." The outlines of Spondanus and Baronius correspond with those of Gulielmus and Paris. Piety and holiness (these historians are obliged to confess) had fled from the earth, whilst irregularity and iniquity among all, and in an especial manner among the clergy, every where reigned. The sacraments in many parts of Christendom, ceased to be dispensed. The few men of piety, from the unparalleled atrocity of the times, thought that the reign of Antichrist had commenced, and that the world was hastening to its end."†

The *twelfth* and *thirteenth* centuries were similar in their morals, and have been faithfully described by Morlaix, Honorius, and St. Bernard. According to the two former, the picture is a melancholy one. Piety and religion seemed to bid

* Stupor et amentia quædam oblivioque morum invaserat hominum animos. Sabellicus II.

Quis non puterit Deum oblitum ecclesiæ suæ. Spon iii. p. 908.

Contingerit abominationem desolationis in templo. Baron. i. p. 900.

L'eglise etait dans un etat pitoyable, defiguree par les plus grands desordres, et plongee dans un chaos d'impietes. Gionnon vii. 5. Du Pin 2, p. 156. Bruy 2, p. 316.

† Fides deficerit, et domini timor erat de medio sublatus. Perierat de rebus, justicia et æquitate subacta, violentia dominabatur in populis. Fraus, dolus, et circumventio late involverant universa. Fides non inveniebatur super terram, omnis caro corrumperat viam suam. Bell. Sacram. i. 8.

Optimates gulæ et veneri servientes, in cubiculis, et inter uxores complexus. Potabatur ab omnibus in commune, et tam dies quam noctes, in hoc studio productæ sunt. In cibis urgebant crapulam, in potibus vomicam irritabant. Paris 5, 1001. Spontanus ii. p. 1001. Bruy 2, 316.

adieu to man, and for these were substituted treachery, fraud, impurity, rapine, schism, quarrels, war, and assassination. The throne of the beast seemed to be fixed among the clergy who neglected God, stained the priesthood with impurity, demoralized the people with their hypocrisy, denied the Lord by their works, and rejected the revelation which God gave for the salvation of man.*

St. Bernard's picture of the priesthood is certainly not complimentary, and his character of the laity is of the same unfavourable description. According to this saint, the putrid contagion had, in his day, crept through the whole body of the church, and the malady was internal, and could not be healed. The conduct of the prelacy in secret, was too gross for expression. Therefore, the saint left the midnight monstrosity in its native and congenial darkness.†

And when he addressed himself to the clergy of his time, he gives a full, but the most hideous sketch of the moral depravity of his brethren and the church in general. He loads the canvass with the darkest colours. "The clergy, (said the monk of Clairvaux,) are called pastors, but in reality are plunderers; who, unsatisfied with the fleece, thirst for the blood of the flock, and merit the appellation, not of shepherds, but of traitors, who do not feed, but slay and devour the sheep. The Saviour's reproach, scourges, nails, spear, and cross, all these, his ministers who serve Antichrist, melt in the furnace of covetousness, and expend for the acquisition of filthy gain, differing from Judas only in the magnitude of the sum for which they sell their master. The degenerate ecclesiastics, prompted by avarice, dare, for gain, even to barter assassination, adultery, incest, fornication, sacrilege, and perjury. Their extortions they lavish on pomp and folly. These patrons of humility, appear at home amid royal furniture, and exhibit abroad in meretricious finery and theatrical dress. Sumptuous food, splendid cups, overflowing cellars, drunken banquets, accompanied with the lyre and the violin, are means by which these ministers of the cross evince their self-denial and indifference to the world."‡

* La fraude, l'impurete, les rapines, les schismes, les querelles, les guerres, les trahisons, les homicides sont en vogue. Adieu la piete et la religion. Morlaix in Bruy, 2, 547.

Tourn toi vers le clerge, tu y verra la tente de la Bete. Ils negligent le service divin. Ils souillent le sacerdoce par leur impuretez, seduisent le peuple par leur hypocresie, renient Dieu par leurs œuvres. Honorius in Bruy 2, 547.

† Serpit hodie putrida tabes per omne corpus Ecclesiæ. Intestina et insanabilis est plaga Ecclesiæ, quæ enim in occulto facta ab episcopis, turpe sunt dicere. St. Bernard, 1728.

‡ Dicemini pastores cum sitis raptores, sitiis enim sanguinem. Non sunt pastores sed traditores. Ministri Christi sunt, et serviunt Antichristo; vendunt homicidia, adulteria, fornicationes, sacrilegia, perjuria. St. Bernard, page 1725—1728.

The *fourteenth* and *fifteenth* centuries have been delineated by the bold, but faithful pens of Alliac, Petrarch, Aegidius, Mirandula, and Fordum.

Alliaco's description is very striking and significant. "The church, (said the cardinal,) is come to such a state, that it is worthy of being governed only by reprobates." Petrarch, without any hesitation, calls Rome, "Babylon the great whore, the school of error, and the temple of heresy." The court of Avignon he pronounced, "The sink, and sewer of all vice, and the house of hardship and misery."

Marian, that celebrated historian, complains, as every Christian would do, who loves his church: he sheds tears over the destitute state of the church of Rome, which he loves with his whole heart. "Every enormity had passed into custom and law, and was committed without fear; shame and modesty were banished; while, by a monstrous irregularity, the most dreadful outrages—perfidy and treason—were better recompensed than the brightest virtue. The wickedness of the pontiff, and the corruptions of the fathers of the councils, descended to the people."* A book of three hundred pages is not ample enough to contain all the historical facts of the degraded state, anti-biblical decisions, and moral corruptions of the most holy, apostolic, and infallible councils of the papal religion. I will conclude with the lofty sentiments of the zealous Roman Catholic writer, the never-dying Italian poet, Petrarch.

"Gia Roma, or Babilonia, falsa, e ria," &c.

"Formerly Rome, now Babylon, false and guilty—*hell of the living!* It will be a great miracle, if Christ is not angry with thee at last!"†

I ask every man of sincerity, I make an appeal to every Christian, without any distinction of religious party, to tell me where the Roman church is; if she is not to be found in the holy apostolic and unerring councils, where shall we look for her? In the priests? They are subject to the direction and obedience of the popes, and have no other authority than that which is conferred upon them by the supreme pontiff, the most holy, infallible head, the pope. When Luther interpreted the scriptures according to his own conscience, the pope excommunicated him as a heretic.

Shall we seek the church in the corrupt power of the so-called

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* Les plus grand crimes etaient presque poussez en coutume et en loi, on les commitoit sans crainte, la bonte et la poudeur etaient banies, et par un dereglement monstrueux, les plus noirs attentats, les perfidies, les trahisons etait meux recompensées que ne l'etaient les vertus les plus ecclatants. Marian, 5, 718.

† Petrarch, vol. 4, p. 149.

vicar of Christ? Roman Catholics say, "The popes have been men like others, (and they were bad men indeed,) who had their faults, whom we consider as the *head* of the church, but not the church itself."

Shall we seek the church in the people, which would be the very place according to the word of God? The pope of Rome would say, "That is heresy. They have no right to interpret the Bible by themselves; that is Lutheranism. Let it be accursed." For as soon as the people begin to be the church, they have a right to decide in matters of faith, and make the Bible their *rule of faith* if they choose. That, according to the present statutes of the papal church, is a prerogative which belongs exclusively to the sacred councils, presided over by the pope as the head of the church.

The reader sees that the *councils*, or in other words, the bishops controlled by the pope, are the church of Rome. That is the reason that they conclude EVERY article of faith, (I say every article without exception,) with the words, "*Whosoever denies it, let him be accursed.*"

Roman Catholics! be sincere, let sound reason, rectitude of mind, purity of conscience prevail for an hour; listen not to me, but to the history of your own writers. *Read* the bloody history of your church; *examine* the corrupt decisions of your councils; *number* (if you can,) the immoral acts of those fathers, who wrote the *articles* of your *faith*. *Inquire* into the truth, if it is to be found in those polluted channels of the councils, or in the pure fountain of the living word of God. *Search* the Scriptures, for in them you will find eternal life.

Look to the deplorable state of *Mexico:* enter into the examination of the state of *Yucatan.*—You will see that those palaces, now in ruins, have been inhabited by a civilized people; and judging from the architecture of the ruins, it was a nation of taste, in the possession of arts and sciences, as the Chinese and other nations, who had not been in contact with the civilization of Europe.

It is *not yet three hundred* years, that the Spaniards took possession of it—that they came under the iron rod of priestly government and papal influence. "*They are no more.*" Their palaces lie in ruins; arts and sciences are lost; the nation perished, and the wild ruins are living monuments of the melancholy effects of papal influence. *Study* the progressive spirit of the nineteenth century, and you will find in all the *Protestant* countries, commerce (if not flourishing) at least not languishing; steam-boats, manufactories, rail-roads for the facility of their communication; arts and sciences generally encouraged; and *liberty* of conscience and of the press as the

vehicle of social actions. Go to Italy, Spain, and Portugal, to our neighbours of South America, you will find misery, ignorance, oppression, and a convulsive struggle between the principles of liberty and papal tyranny.

Columbia! thou land of freedom, asylum of the oppressed; the tyrant's scourge and freeman's joy; pattern of all nations and the people's country. Shall *Yucatan's* doom be thine? Wilt thou allow thy cherished sons to become slaves of Jesuits, and thy lovely daughters demoralized by priests and monks, as those in Italy? Wilt thou permit that thy political institutions, which have been dearly bought with the blood of thy first-born heroes, to be effaced by the coward hand of a priest, who sways his bloody sceptre in Rome? *No.* That cannot be. Thou art young, it is true, but wise enough. Thou art inexperienced in the stratagems of Jesuits, intrigues of monks, and finesse of popery, but thou art *strong* enough to strike the blow in time. O! Italy! Italy! why art thou not stronger or less beautiful! Conquered, or conqueror, thou art always a slave!

Roman Catholics! freedom of thought, liberty of conscience, is my aim, happiness of mind, peace of heart is my principal desire, and the salvation of your souls, my only prayer; which the adoration of images, the kissing of relics, the kneeling before the host, the money for purgatory, the hearing of a Latin mass which you do not understand, or the counting of the beads of the Rosary, will not, and can not give. None but Jesus Christ, the only Mediator between God and man, can save; if He make you free, ye shall be free indeed.

JESUITISM.

My intention is not to write what I have heard from others respecting those devoted children of the zealous *Ignazius Loyola,* but what I have seen and observed by my frequent intercourse with them. Having been a pupil in the college of the Jesuits, I must confess, that from what I know and have seen of them, they are worthy sons of such a father.

The name Jesuit is one of reproach among Protestants; in Rome it commands respect, mingled with fear. In Protestant countries, they (though numerous) are never apparently seen; but, in Rome, they are every where present. Protestants abhor Jesuitism, (and well they might,) for the name Jesuit is associated with regicide and the gunpowder plot, with the bloody night of St. Bartholomew and the desolation of Europe.

In Rome they are not only the chief counsellors of every project, but the executors of every plan framed by the secret council of the Vatican. To kill kings is out of the question, for they know that without the assistance of kings they will never succeed in oppressing liberty, and opposing the progressive spirit of the nineteenth century. Neither is there danger that modern Jesuitism will teach *molinism* and *probabilism;* for the present generation is too virtuous, and science has found its way out of their doors. With all these, it is still the ever-living spirit of Jesuitism.

A Jesuit is an *amphibious* being; he is (according to his constitution) neither a monk nor a secular priest; still he is both when required. The spirit of domination is the foundation of his order, and at the same time you see him creeping like a worm in the dust to be (apparently) crushed by every foot that passes by. He is a monarchist in Austria, a revolutionist in France, an autocrat in Italy, and a republican in the United States. In one word he is every thing, in order to obtain his aim, for the *end* sanctifies the means. A Jesuit is like a *bat;* when the cat comes, it says: "I am a bird," extending its wings and flies; if the *hawk* appears, it creeps in the darkest holes and exclaims: "I am a mouse." Such is the character of Jesuitism.

To become a Jesuit and to be welcomed at their doors, a person must have *one* of the *three* requisites—*talents, nobility,* or *money.* Talent is the chief object; nobility is preferred before money.

The bull of restoration by Pius VII. in the year 1814, was an unfortunate event for the church of Rome; not only because it has restored the Jesuits, but because it gave a tremendous blow to the infallible authority of the pope; it showed that the bull of Clement XIV. in which that pontiff suppressed and annulled the order of the Jesuits was *wrong,* and how can we know that his bull of restoration is right? Popery boasts loudly of its uniformity of creed, unity of action, and infallibility of authority; but is it not surprising to see the same authority in contradiction with itself? The house is divided and it must fall. But as there is no effect without a cause, so the *soi disant* infallible heads did nothing without a good cause, and that cause was *self-interest.* In the year 1773, Clement XIV. saw his interest in the destruction of the Jesuits; Pius VII. restored it for the same reason. Clement acted before the revolution; Pius after it. The revolution was the line of demarcation.

Jesuitism and the reformation are contemporaneous; like cause and effect, so was one the effect of the other. The light of reformation broke through the dense darkness of papal super-

stition; the so-called seat of Peter was shaken; the thunders of the Vatican were rendered powerless; the church was attacked and wounded in the most vital part; nothing but a holy *militia* could save her from entire destruction. The period of reformation was short, the spirit of Luther was soon spent, and the period of Protestantism and the spirit of polemics unfortunately took its place; instead of uniting the common enemy, the children of the reformation disagreed in doctrinal points, and divided on the same ground. Germany and Switzerland were the theatre, and the Jesuits not inactive spectators of those trying times. The Bible and reason were the greatest enemies to papal darkness and were evaded by the Jesuits, whilst the banner of science and erudition was unfurled in their stead. During the time that the sons of the glorious reformation discussed their dogmatical points, the Jesuits fought in the foremost ranks for popery, raised again the beaten down standard of Rome and tried to give new lustre to the ancient honours of the triple crown.

It would be ridiculous if I were to make any distinction between ancient and modern Jesuitism; for that sect never changes. The leopard may change its spots and the Ethiopian his colour, but Jesuits will remain always the same. They are as in time of old, cunning and sagacious in gaining the favour of the great and the heart of youth. Jesuitism is all activity as in the day of its origin; having determined to go, they advance, they resolve to accomplish an object and succeed. To realize a project they evade all laws; they clear them by a leap or trample them under foot as they did before their suppression. If they aim at an object, they exert all these influences; resort to stratagems, equivocations, and intrigues to obtain it; for conscientious scruples are trifles. The evil has risen to a point where concealment is criminal. Charity is due to the righteous, not to men who are guilty of delinquencies against righteousness to such a high degree.

It is not more than twenty-eight years since they have been restored by the good but imbecile Pius VII., and they have their foot upon every kingdom and empire in both hemispheres of the globe. In *Europe* the people had a severe lesson of the past, and their progress is slow, though their influence great. In the *United States*, the free political institutions and the separation between church and state are favourable for the progress of Jesuitism; North America is the chosen land, the second Paraguay. In Europe the Jesuits are under the direction of the Secretary of State; under the vigilance of the *police;* only as long as they promote the interest of the State in the kingdom in which they live, they are tolerated; but in America

they are under the entire direction of the pope. The political prosperity of the United States and the promotion of their interest are not the interest of a foreign Jesuit, who is the citizen of Rome, and is obliged by *oath*, without mental reservation, *not* to become a citizen of any *heretical* or Protestant power; *not* to recognize any other head but the pope residing in Rome as the oath of the Jesuits will show.

JESUIT'S OATH.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints, and the sacred host of heaven, and to you my ghostly father do declare from my heart, without mental reservation, that His Holiness Pope Gregory XVI. is Christ's Vicar General, and is the true and holy Head of the Catholic or Universal Church, throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by Jesus Christ, *he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they* MAY SAFELY BE DESTROYED; therefore, to the utmost of my power, I shall and will defend this doctrine and his holiness's rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the *new pretended authority* and church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. *I do renounce and disown my allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers.* I do further declare the doctrine of the church of England, of the Calvinists, Huguenots, and other Protestants, *to be damnable, and those to be damned* who will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness's agents in any place wherever I shall be; *and do my utmost* TO EXTIRPATE THE HERETICAL PROTESTANTS' *doctrine, and to destroy all their pretended powers*, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed to assume any religion heretical, for the propagating of the mother church's interest, to keep secret and private all her agents' counsels, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever, but shall execute all which shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity and bless-

ed sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven, to witness these my real intentions to keep this, my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent, this — day — An. Dom." &c.

America is the promised land, the land of the Jesuits' operations to obtain the ascendency. They have no need of a mercenary *Swiss guard*, or the assistance of the mighty bayonets of the *holy alliance*, but a majority of votes, which can easily be obtained by an importation of Roman Catholic voters from Ireland, Bavaria, and Austria. Rome, viewed at a distance, is a Colossus; near at hand its grandeur diminishes, its charm is lost. But the Jesuits are every where the same, cunning, immoral, and sneaking intriguers until they have obtained the ascendancy. Rome feels her weakness at home, she knows herself to be a mere *political* institution, dressed in the garment of Christianity; she takes good care to uphold that holy *militia*, the Jesuits, in order to appear what she is not. It is a strife for existence.

I am not a politician; but knowing the active spirit of Jesuitism, and the indifference of the generality of Protestants, I have no doubt whatever, that in TEN years the Jesuits will have a mighty influence over the ballot box; and in *twenty*, they will direct it according to their own pleasure. Now they fawn; in ten years they will menace; and in twenty, command.

Protestants are *divided;* they have no other common centre than the Bible; they have no exclusive source from whence power flows in every religious society, but the Bible. They have no Rome, no predecessor of Rome. Nor the pretensions of Rome. Protestants have (through the grace of God,) no visible head, to whom a special deference from all parties is paid, and from whom honours and power are to be expected; in one word, they have no Rome.

Religion has nothing to do with the political institutions of America. The exaltation or depression, the triumph or defeat of religious denominations, is of no importance in the political order of the United States. It is not so with Rome; every thing in popery tends to Rome. She exercises an immense power over her ministers, and through them over her faithful adherents; consequently the CHIEF of these *militia* every where to be found, is the pope.

A Roman Catholic bishop in France, Mr. DE PRAT, says—"*The pope counts more subjects than a sovereign; more even than many sovereigns together.*" That is very natural; for the sovereigns have subjects only in their territory—the pope counts

subjects upon the territory of all sovereigns. They maintain soldiers only in the space of their dominions—the pope has his faithful *militia*, the Jesuits, in all their dominions. The king's authority extends only to the exterior, and regulates the exterior social life. The pope's penetrates deeper—he commands the interior; his empire is in the conscience.

What an immense power! what an inconceivable influence! If the whole world were Roman Catholics, the pope would command the world, and all the millions of ministers would be under his authority, directed by his will, and all would be obliged to promote the interest of Rome. If the whole world, (I repeat,) would be Roman Catholic, it would shake, subjugate, and corrupt the world, as it did for ages, and is now actually doing in Europe.

Americans! Protestants! not to know how to foresee, is not to know how to govern, or how to profit by the past, or to judge the world. Have you no APOSTOLICAL VICARS in the United States, who have no other mission than to promote the private interest of Rome? Have you a right to choose bishops for your country, as is the case in Europe? No! In France, Prussia, Bavaria, Saxony, and *even in Austria*, the kings and the emperor choose their own bishops; no government or power would accept a bishop in its dominion, who was not elected by them. The pope MUST sanction it; I say, the pope *must* sanction their choice; and if he refuses to give his consent, they compel his holiness to do so, as it was in Prussia with the archbishop of Cologne,* and in Hungaria with the *Primate* of that country.† But, for the wants of America, the pope graciously provides; he sends *his* minions, who serve under his holiness's banner, and not under the starred flag of the Union.

In Austria, no priest can regularly officiate without being a native Austrian, or having obtained the imperial permission to do so. In Prussia, no Roman Catholic priest can take charge of a parish without being a native Prussian, or obtaining a special royal permission, which is not so easily obtained. The same cautious state policy is adopted in France, and in every other kingdom and principality of Europe, to prevent the fatal influence of Jesuitism, which convulsed the peace of Europe;

* The bishop of Cologne introduced the anti-social order of Gregory XVI. in his diocese, viz: not to celebrate the ceremony of marriage in case of mixed marriages; the king of Prussia ordered him to change his course; and as the bishop of Cologne would not obey his majesty's command, he was put into prison, and in spite of the pope he was *unbishoped* by the king of Prussia. The same course did the king pursue with the bishop of *Posen* in Silesia.

† *Mr. Rudnay*, bishop of Weszprim, in Hungary, is a very liberal man, and advocated at the Diet the cause of the Protestants, and obtained many privileges for them. Bishop Rudnay was elected *Primate* of Hungary by His Catholic and Apostolic Majesty the Emperor of Austria; but the pope would not sanction the election of a friend of heretics. But His Catholic Majesty said, it is his will, and the pope was obliged to say—Amen.

which was the cause of so many wars and bloodshed, of which the history of Europe is so unhappily full. America is the only land where Rome can work without impediment. America is the stage of papal action, where her hired servants, a swarm of Irish priests, German monks, Italian friars, and Roman Jesuits overflow the country, in order to promote Pope Gregory's interest, and oppress religious and political liberty.

Protestants! the political *regime* of the United States pleases Rome; it gives her means of hoping soon to become the MISTRESS of *North*, as she is of South America. The Roman clergy of the United States, like that of Ireland, is very devoted to the pope; very rigorous and submissive to Rome's orders; soon she will (may the Lord prevent it), occasion embarrassment to the United States, as that of Ireland does to the British government.

The recent revival of this subtle and dangerous order, together with its widely diffused and increasing influence in the United States, makes it desirable to give as full a view of its character and history, as the limited space of this article will allow.

The Jesuits, or society of Jesus, is one of the most celebrated monastic orders in the church of Rome. It was founded in the year 1540, by Ignazius Loyola, sanctioned, and afterwards confirmed, by Pope Paul III., granting unto them the most ample privileges, and appointing Loyola the first General of the order.

It was, indeed, a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order; these they kept concealed as an impenetrable mystery. Their constitution and laws were concealed with such solicitude that this alone was a good reason for having excluded them. Through the opposition, however, which they encountered in Portugal, and in France, the Jesuits were obliged to produce the (*Monita Sacra*) mysterious volumes of their institute.

The primary object of the society was to establish a spiritual dominion over the minds of men, of which the pope should appear as the ostensible head, while the real power should reside with themselves. To accomplish this object, the plan of the constitution was differently shaped from all other monastic orders. The immediate design of every other religious society was to separate its members from the world; that of the Jesuits, to render them masters of the world. The inmates of other monastic convents devoted themselves to work out their own soul's salvation by extraordinary acts of devotion and self-denial; the followers of Loyola plunged themselves into the bustle of secular affairs to maintain the interests of Rome. The monk was a retired devotee of heaven; the Jesuit a chosen soldier of the pope. That the members of the new order might have full leisure for this active service, they were exempted

from the usual functions of other monks. They were not required to spend their time in the long ceremonial offices and numberless mummeries of the Roman worship. They attended no processions and practised no austerities. They neither chanted nor prayed. Their antagonists said—"they cannot sing, for birds of prey never do." They were sent forth to watch every transaction of the world which might appear to affect the interests of papal Rome, and were especially enjoined to study the dispositions and cultivate the friendship of persons in the higher ranks. Jesuits are open and liberal in the external aspect of their institution, yet nothing can be more strict and secret than its internal organization. Loyola, influenced perhaps by the notions of implicit obedience which he had derived from his military profession, resolved that the government of the Jesuits should be ABSOLUTELY MONARCHICAL under a general at Rome, who governs as he pleases. To accomplish the vast designs of this society, it was indispensably necessary that the whole body should have one mind; that all its members should be indissolubly united to the head, and this by the obligation of unreserved obedience. Ignazius goes so far in a letter of his, directed to his associates in 1553, on the subject of obedience, that he commands them to receive any and every order given by a superior without distinction, and to receive it as a *divine precept*, to be observed without discussion. The general has the direction of all missions, and the control of the property of the society; as it is necessary that he should know the character of those whom he sends out, the confession is *no secrecy;* the very desires of the heart are made known and recorded, so that they can be at any time reported to the general; the talents of each are also noticed with care, that a man unfit for the station may not be sent. A constant communication is kept up between the different branches of the order, of the most minute character; to effect which, and for the better regulating the concerns, a *provincial* is placed over a certain district as overseer, who inspects and reports all things to the general at Rome. For fear that the provincial should prove unfaithful, or fail to communicate, the superiors of the houses, colleges, convents, and the masters of novices are compelled to write every three months to the general; the provincials monthly; in return he must write to the provincials every two months, and to the superiors every six. The provincial has the power over the superiors; directs, commands, controls without being responsible to any man, except to the general. In order to render these correspondences secret and certain, the general can withdraw any Jesuit from under the power of a rector or provincial, and bring him near himself. Every Jesuit can correspond with the general on things pertaining to the interest of the society. In certain

matters which require great secrecy, the correspondence is in ciphers, of which the general has the key.

Extensive as their missions and numerous as their colleges are, the boast of a general in the seventeenth century might be considered true—"that he from his closet governed not only Paris, but China; and not only China, but the world, without any one knowing how it was done." The general is served by a cabinet of faithful minions who communicate to him information on every subject connected with the advantage or injury of their order, the civil and religious concerns of EVERY country, the friends and foes in every court.

The maxims of policy adopted by this celebrated society were, like its constitution, remarkable for their union of laxity and rigor. Nothing could divert them from their original object, and no means were ever scrupled which promised to aid its accomplishment. They were in no degree shackled by prejudice, superstition, or real religion. Expediency in its most simple and licentious form was the basis of their morals, and their principles and practices were uniformly accommodated to the circumstances in which they were placed; and even their bigotry, obdurate as it was, never appears to have interfered with their interests. The paramount and characteristic principle of the order, from which none of its members ever swerved, was simply this—that their interests were to be promoted by all possible means, at all possible expense. In order to acquire more easily an ascendency over persons of rank and power, they propagated a system of the most relaxed morality, which accommodated itself to the passions of men, justified their vices, tolerated their imperfections, and authorized almost every action which the most audacious or crafty politician would wish to perpetrate. To persons of stricter principles, they studied to recommend themselves by the purity of their lives and sometimes by the austerity of their doctrines. While sufficiently compliant in the treatment of immoral practices, they were generally rigidly severe in exacting a strict orthodoxy in opinions. "*They are a sort of people* (says the Abbe Boileau) *who lengthen the creed and shorten the decalogue.*" They adopted the same spirit of accommodation in their missionary undertakings; and their Christianity assumed the colour of every religion where it happened to be introduced, except that of *real* Christianity. They freely permitted their converts to retain a full proportion of the old superstitions, and suppressed without hesitation any point in the new faith which was likely to bear hard on their prejudices or propensities. They proceeded to still greater lengths; and besides suppressing the truths of revelation, devised the most absurd falsehoods, to be used for attracting disciples, or even to be taught as part of Christianity.

One of them in India produced a pedigree to prove his own descent from Brama; and another in America assured a native chief that Christ had been a valiant and victorious warrior, who in the space of three years, had scalped an incredible number of men, women, and children. It was, in fact, their own authority, not the authority of true religion which they wished to establish; and Christianity was generally as little known when they quitted the foreign scenes of their labours as when they entered them.

To carry such principles into practice, morality and religion they must have forgotten. No man could have acted upon them who took the Bible for his standard of morals; a new code was necessary, and such we find among them; one which any man possessing the least principle of morality would blush at, and be ashamed to acknowledge. The world, the whole world has fixed such an indelible stigma upon them for their principles, that they will not own them; and they never attempted to reply to all the accusations of which the order has been the subject; they never could exculpate themselves, for their own writers have exhibited their doctrines and morals, and from them I will give some specimens in order to show what they have been and what they are, and would be if they could. I will give not only the names of the authors, but the chapters, and even the pages containing these corrupt principles, taught by the Jesuits as doctrinal points.

Pascal, a Jansenist, a man of piety, but who never separated from the church, and died in the pale of the church of Rome, says, Let. 5, p. 76, 77—"An opinion is *probable*, if only one author, or one single divine, or one reason which we think good, maintains it." "Of two probable opinions we may choose the one we like best, though it may be the least probable." This is acting according to the declaration of a Jesuit, mentioned by Pascal—"Finding their morals too strict for the people, they had brought them down to suit every one." In the Let. 7, p. 101 and 102, "you may *kill* false witnesses, or a judge, who is going to decide against you." In page 107, "you may *kill* one who is going to calumniate you, so that you may hinder the calumny from circulating." In Let. 8, p. 113, "Judges (though positively prohibited by the law of God, and the laws of the land) may receive bribes." *Sanchez* the standard of moral theology of the order of Jesus, one of their greatest theologians, says, Book I. chap. 10, no. 12, 13, p. 46. "An oath obliges not beyond the intention of him who takes it, because he who hath *no intention to swear*, cannot be obliged in conscience to any thing." See Pascal, p. 135, on *mental reservation*. *Saurez* another prominent writer of the Jesuits, and chief moral theologian, says, in the practice of the love of God—"It is enough

to love him a little before we die," Ibid. Let. 10, p. 154. *Vasquez*, also a standard writer of the order of Loyola adds: "it is enough to love him at the point of death; we are not so much commanded to love God, as not to hate him." Others teach, "That to love God at baptism is enough." The last I shall allude to is on CALUMNY, p. 238. "To calumniate any man who is obnoxious to the order, is no sin." According to their doctrines, they were permitted to caluminate and slander every one who differs from them. These are the doctrines of the followers of Ignazius Loyala, who style themselves the *Order of Jesus!* Paganism would blush.

Is it a wonder, that men without any moral principle, with vigorous efforts, trained and disciplined men, the end always sanctifying the means, no barrier hindering, no law which they would not evade, no artifice to which they would not resort, nothing too low or base, nothing so dangerous but they were bound by oath to attempt, if ordered by their general—is it any wonder that such men would not stop at any thing? What have they not accomplished? How numerous have their colleges become? How great their wealth, and their power! their licentiousness and corruption! Intrigue, usurpation, and tyranny have followed, wherever they have bent their course. George Bronswell, the Catholic archbishop of Dublin, in 1558, from a knowledge of their principles, prophesied of them as follows: "There is a fraternity which has lately risen, called the Jesuits, who will seduce many; who, acting for the most part like scribes and pharisees, will strive to overturn the truth: they will go near to accomplish their object, for they transform themselves into various shapes; among pagans, they will be pagans; among atheists, atheists; among Jews, Jews; among reformers, reformers, for the sole purpose of discovering your intentions, your hearts, and your desires. These persons are spread over the whole earth. They will be admitted into the councils of princes, who will, however, be no wiser for their introduction; they will infatuate them so far as to induce them to reveal the greatest secrets of their hearts: they will in no way be aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and his gospel, and conniving at the sins of princes. Notwithstanding, God will in the end, in order to avenge his law, cut off this society, even by those who have most supported and employed it; so that at last, they will become odious to all nations."*

The following historical facts have confirmed the above. In the year 1540, when they "petitioned Paul III. to establish or sanction their order, they were only *ten* in number. In 1543,

* Varan's Annals of Ireland.

they were not more than twenty-four. In 1545, they had only *ten* houses; but, in 1549, they had two provinces; one in Spain, the other in Portugal, and also twenty-two houses. At the death of Ignazius Loyola, in 1556, they had twelve large provinces. In 1608, there were reckoned twenty-nine provinces, and two vice provinces, twenty-one houses of professions, two hundred and ninety-three colleges, thirty-three houses of probation, ninety-three other residences, and ten thousand five hundred and eighty-one Jesuits. In the catalogue, printed at Rome in 1629, are found thirty-five provinces, two vice provinces, thirty-three houses of profession, five hundred and seventy-eight colleges, forty-eight houses of probation, eighty-eight seminaries, one hundred and sixty residences, one hundred and six mission stations, and in all seventeen thousand six hundred and fifty-five Jesuits, of whom seven thousand eight hundred and seventy were priests. At last, in 1710, they had twenty-four houses of profession, fifty-nine houses of probation, three hundred and forty residences, six hundred and twelve colleges, of which about eighty were in France; two hundred mission stations, one hundred and fifty-seven seminaries and boarding houses, and nineteen thousand nine hundred and ninety-eight Jesuits. The houses of profession were for Jesuits of the first order, who could hold no property, but were dependent on charity. The houses of residence or probation were for those of the second order, who could hold any amount. Many of these houses are said to have equalled in splendour the palaces of the kings and princes of France. A late writer says—"At the abolition of this order, their property was found to exceed ten times the papal treasury, at its most flourishing and affluent period, and yet no money scarcely was found in their establishment, owing no doubt to their precaution to secrete it for future purposes."

American Protestants, you are the most favoured nation upon this hemisphere; having the privilege to breathe the free air of republicanism, and enjoy the blessings of a sound political constitution; let the history of the past be the guide for the future—let the experience of the past not be lost, but be a lesson for the future. Read the plots, intrigues, and assassinations, which occupy no small part of the history of Jesuits. They were implicated in the assassination of Henry III. of France; they planned the Spanish armada; often attempted the life of Elizabeth of England; devised the gunpowder plot; instigated the murder of Henry IV. of France; effected the revocation of the edict of Nantz, and the persecution of Protestants following on it, (one of the most bloody and disgraceful pictures in the history of the world,) ruined James II., and, in short, were deeply engaged in all the atrocities and miseries

which desolated Europe during nearly two hundred years. So atrocious, extensive, and continual were their crimes, that they were expelled, either partially or wholly from all the different countries of Europe. They were expelled from England, by proclamation of James I. in 1604. The king of Portugal was assassinated, and Malagrida and a few more of those holy fathers were charged with advising and absolving the assassins, and having been found guilty, were condemned to the stake. The rest were banished with infamy, and even treated with the most iniquitous cruelty. On the sixth of August, 1752, their institute was condemned by the parliament of France, as contrary to the laws of the state, to the obedience due to the sovereign, and to the welfare of the kingdom. The order was dissolved, and their effects alienated. But, in certain quarters, where the provincial parliaments had not decided against them, Jesuits still existed, and a royal edict was afterwards promulgated, which formally abolished the society in France.

In Spain, where they conceived their establishment to be perfectly secure, they experienced an overthrow equally complete, and much more unexpected. At midnight, March 31, in the year 1767, large bodies of military surrounded the six colleges of the Jesuits in Madrid, forced the gates, secured the bells, collected the fathers in the refectory, and read to them the king's order for their instant transportation. They were immediately put into carriages, previously placed at proper stations, and were on their way to Carthagena before the inhabitants of the city had any intelligence of the transaction. Three days after, the same measures were adopted with regard to every other college of the order in the kingdom; and ships having been provided at the different sea-ports, they were all embarked for the ecclesiastical states of Italy. All their property was confiscated, and a small pension assigned to each individual, as long as he should reside in a place appointed, and satisfy the Spanish court as to his peaceable demeanour. All correspondence with the Jesuits was prohibited, and the strictest silence on the subject of their expulsion was enjoined under penalties of high treason. A similar seizure and deportation took place in the Indies, and an immense property was acquired by the government. The example of the king of Spain was immediately followed by Ferdinand VI. of Naples, and soon after by the prince of Parma and Piacenza. They were expelled from Venice in 1606; from Antwerp in 1518; from Hungary and Germany their banishment was demanded above all other things. At Vienna they were expelled without judicial forms, and in Bordeaux for conspiracy. The same from Bohemia, in the year 1618. *Mr. De Prat*, a

Roman archbishop of Malines, says: "Thirty-nine times they have been banished and expelled, prior to their abolition in the year 1773, by Ganganelli, (Clement XIV.)"

Their abolition was not a work of haste. According to the life of this pope, published in the year 1776, he spent four years deliberately examining the history of this order. He searched the archives of the Propaganda, for the documents relating to their missions, the accusations against, and apologies for them; desirous of being correct in the matter of his condemnation, he communicated his brief privately to several cardinals and theologians, as well as to some sovereigns, &c., before he promulgated it. He then decided on the abolition, but not without considering the consequences to himself. He believed it would be death to him. When he signed the instrument, he is reported to have said—"*The suppression is accomplished. I do not repent of it, having only resolved on it after examining and weighing every thing, and because I thought it necessary for the church. If it were not done, I would do it now;* BUT THIS SUPPRESSION WILL BE MY DEATH." The initial letters of a pasquinade appeared on St. Peter's church, which he interpreted—"*The Holy See will be vacant in September,*" which was verified in his death, on the twenty-second of that month, 1774, attended with every symptom of poison. Thus ended, for the time being, the order of Jesuits, and thus too the man that dared to stop them in their course of iniquity. It is not saying too much, if we consult history and experience, that another so infamous a class of men never lived.

To show the reader that this is not my private opinion, or the opinion of their enemies, or of the Protestant heretics (as they call us) but that of the secret college in conclave, who have ever entertained the same opinion of that pernicious order; it is well known to the reader, as well as to the world at large, that the Jesuits had the most learned cardinals in the church of Rome, more than any other monastic order, and with all their intrigues they could never get a pope in their order as others had, and never will obtain one. It is a common saying in Rome;

> "Non date le chiavi a Jesu,
> Perche non vi le rendera piu."

In plain English, it is: "Give not the keys to a Jesuit, for he will never return them again."

Before I conclude, I will give a short description of the *essential evils* of the society of Ignazius Loyola. Their essential principles are, that their order is to be maintained at the expense of society at large, and that the *end* sanctifies the means.

These principles are utterly incompatible with the welfare of any community of men. Their system of lax and pliant morality, justifying every vice, and authorizing every atrocity, has

left deep and lasting ravages on the face of the moral world. Their zeal to extend the jurisdiction of the court of Rome over every civil government, gave currency to tenets respecting the duty of opposing princes who were hostile to the papal creed, which shook the basis of all political allegiance, and loosened the obligations of every human law. Their indefatigable industry and countless artifices in resisting the progress of the Protestant religion, perpetuated the most pernicious errors of popery, and postponed the triumph of tolerant and Christian principles. Whence, then, it may well be asked, whence the recent restoration? What long-latent proof has been discovered of the excellence, or even the expedience of such an institution? The sentence of their abolition, as we saw, was passed by the senates and monarchs, statesmen and divines of the church of Rome—by the pope, and of almost every civilized country in the world. Almost every land has been stained and torn by their crimes; and almost every land bears on its public records the most solemn protest against their existence. The evils of Jesuitism arise not from the violation of the principles of the order; on the contrary, they are natural and necessary fruits of the system; they are confined to no age, place, or person; they follow, like the tail of the comet, the same disastrous course with the luminary itself; and in consequence, not this or that nation, but humanity, is startled at the reappearance of this common enemy of man.*

MIRACLES OF THE CHURCH OF ROME.

I cannot conclude my volume without saying something for the *edification* of the Roman Catholics; I say for their *edification*, for nothing is more edifying to them than the miracles of their saints, as a display of the holiness of the church of Rome. They, I trust, will not think that I speak in irony or ridicule; by no means; I will merely state them as they are. Therefore, I will say nothing of the *feather* of the angel Gabriel; neither of the *bottle of the Virgin Mary's milk;* nor of the *tears of our Saviour*, which are preserved in the chapel of the *Scala Santa* in Rome. I will say nothing of the *holy house of Loretto*, where the Virgin Mary was born and brought up, and in spite of its dimensions of thirty-two feet long, thirteen broad, and

* I would recommend to the reader, who wishes to have all the minute particulars of the Jesuits and Jesuitism, Edinb. British Encyclopædia; and Encyclopædia Americana; Mosheim Eccl. History; Harlæian Misc., vol. v., page 566; Broughton's Dict.; Works of Robert Hall; New York Evangelist for 1831; British Review, &c. But above all I would intreat every Roman Catholic to read *Pascal's* Provincial Letters, American edition, and he will learn the doctrines of his church; and the Protestants ought to read it in order to know what they are.

eighteen high, it was in a miraculous manner transported in the air with its chimney and belfry; and according to its history, it was several times borne aloft through the air, and deposited in one place after another, until it was finally located on the spot where it now stands, and remained for the last six hundred years without a foundation; for the account of it is sold in Philadelphia, and can be read by every pious papist to the edification of his immortal soul.

Neither will I speak of *St. Viar*, whom the Spaniards venerate and invoke, and whom the pope has canonized for the usual fee of a hundred thousand dollars, and at the end it turned out that St. Viar never existed—that the grave-stone which was found with the inscription, S. VIAR, does *not* say St. Viar, but Prefectus VIARUM, *overseer of the high ways*.

Nor do I intend to make any remark on the holy relic of the handkerchief of *Sta. Veronica*, in St. Peter's in Rome, upon which the original impression of our Saviour's face is seen, or of the numerous *Ave Marias*, and other prayers which I once said to that handkerchief: I am only sorry to say, that I have at last found out that all my Ave Marias were for nothing, for Sta. Veronica never existed; that her name was formed by blundering and confounding the *two* words *vera icon*, (true image,) which the first contrivers and impostors usually wrote on the paintings of the Saviour's image.

Neither will I speak of *St. Amphibolis*, who, according to the catalogue of saints in the breviary, was bishop of the *Isle of Man*, and fellow martyr and disciple of St. Alban. I am happy to state, for the consolation of the Roman Catholics, that St. Amphibolis did not suffer martyrdom, for he never existed; he is a saint risen by mistake. This Amphibolis, though reverenced as a saint, is nothing more than a *cloak*, which Alban happened to have at the time of his execution; Amphibolis being the Greek word for a rough cloak, which ecclesiastical persons usually wore in that age, just as the Romans called the cloak of senators and other distinguished persons *toga*. (See archbishop Usher.)

To show the Roman Catholic brethren that I do not intend to ridicule, I will say nothing of Sta. *Ursula*, and the eleven thousand virgins, who, on the twenty-first of October, are adored in the following manner: "Permit us, we pray thee, O Lord our God, to venerate, with unceasing devotion, the triumphs of the holy virgins and martyrs, Ursula and her companions, &c."*

Nor will I relate all the adventures of the seven holy sleepers, and accidents happening unto them during the time of their long rest, who slept in a cave for a period of three hundred and sixty-two years, from the time of Decius to the reign of Theo-

* Brevarium Monasticum of Pope Paul V., page 676, Paris 1671.

dosius; nor of the worship which is offered unto them the twenty-seventh of July.

I will at once select some miracles, not of Italian or Portuguese saints, which the reader might suspect, but such which *Bede* and *Southey* have declared as true and authentic.

"King Oswald set up a cross at Heofenpeld, (or Heavenfield,) and after the battle fought there, pieces of this cross were carried away; they were supposed to be perfectly efficacious in curing men and cattle, and of course imparting miraculous virtue to the water wherein they were dipt. The moss which grew upon it possessed equal efficacy; and a brother in the monastery at Hagulstad, who had lost the use of his arm in consequence of a fracture, found it restored by sleeping with some of this moss in his bosom. Earth taken from the spot where Oswald was slain, to be administered in water, was in such request, that a pit had been excavated there five or six feet deep, by persons who came from all parts to obtain it. A horse recovered from a fit by falling upon the sacred spot, and the owner of the horse consequently carried a paralytic girl thither, who fell asleep when she was laid upon the miraculous ground, and awoke in perfect health. A bag containing some of this earth was hung upon one of the posts in the wall of a house which took fire, the house was burned to the ground and that post alone remained unconsumed. When Oswald's bones were removed they were washed before they were deposited in their shrine; and the earth upon which the water was poured out, proved of sovereign efficacy in expelling evil spirits from possessed persons. A boy, who had an intermittent fever, was assured, that if he went to the shrine and remained there till the hour for the regular paroxysm was past, the disease would leave him; he went in faith; the paroxysm did not come at the usual time, and it returned no more."

"The dust from *St. Chad's* coffin was an approved remedy for man and beast. Sick persons were healed by being placed in the horse-litter wherein *Sir Erkenwal* used to be carried; but if they were too far away to be taken to it, a piece cut from the litter was taken to them, and the effect was the same."*

"*St. Fursey* was conducted by the angels, who, in one of his flights, commanded him to look down upon the earth. He discovered in the air *four* fires at a little distance from each other; these were kindled for the punishment of the wicked and finally for the destruction of the world. The *first* was the fire of lying, where men are punished who break their baptismal vow; the *second*, that of covetousness; the *third*, that of dissension; the *fourth*, that of iniquity, especially the sin of defraud-

* *Southey* Vindiciæ Ecclesiæ Anglicanæ, p. 133, who quotes from Bede's History, lib. iii. cap. 4.

ing others. Fursey was much alarmed at beholding the increase of these fires, and that they gradually approached him. The angels, however, silenced his fears by informing him that they were only intended for those who had kindled them by the sins above mentioned. Accordingly, when it reached them, one of the angels went before him and divided the flames; the two others, one on each side, warded them off to the right and left, and he passed through unhurt, seeing on the way many devils flying about, some of whom pursued him with accusations. From thence he passed into the regions of bliss and found many of his friends there. On his way back, he was obliged to go again through the fire, and as he was passing again through the flames, *the devils snatched up a soul which they were tormenting and flung it at him. This unhappy soul was so burning hot that it scorched his shoulder and his cheek where it touched him.*"* That is a little too tough to digest.

"*Touama*, who fell in a battle, fought near Trent, and though left as dead, he revived, and was taken prisoner, whose chains fell off every night to the great surprise of all. The cause of which was, that his brother, an abbot of Tunnacaster, supposing that he was dead, had said masses for his soul! Touama suspected the reason, and explained the matter in this way: "When, however, it was ascertained that the chains fell off just at the time that the masses were said for his soul; it had a marvellous effect in inducing many to bespeak masses for their deceased friends.†

I forbear any comment, except a question which Southey thus put to Mr. Butler: "Would you desire, sir, a prettier sample of priestcraft and importance, than this scheme for bringing custom to the mass-mongers at Tunnacaster?"‡ Such are a few specimens of the miracles related by Bede, trusting that they have sufficiently edified my Roman Catholic brethren. But should that not be the case, I will earnestly recommend them "*the Golden Legend*" of Jacobius de Voragine; those related in the "SPECULUM" of *Vicentius Belluacensis;* and those related in the "*Saints' Lives*" of the patrician *Metaphiastes;* those related by *Surius* and *Monbritius*, where they will find the most absurd and ridiculous stories, which will afford them much pleasure, and great edification.

Having thus edified the Roman Catholics, I will also amuse my Protestant readers, by relating some miracles. St. Genajo, is the protector of Naples in Italy; his blood is preserved in a small bottle at the altar of the church of the same name. It is believed by every Neapolitan, and well known by every tra-

* Bede, lib. 3, c. 19. † Ibid. lib. 4, c. 122.
‡ Southey Vindiciæ Ecclesiæ Angl. p. 211.

veller, that the liquefaction of that blood is an indication of grace and mercy to the inhabitants of the city, as well as to private individuals, who approach in faith to the saint. At the time when Napoleon invaded Italy, suppressing the convents and nunneries, carrying the priests and their riches to France, the few who remained were, as a matter of course, not very loyal to the emperor; they agitated in secret, whispered in the confessionals, into the ears of the Lazzaronies, that "St. Genajo is displeased with the conduct of the invaders—that his blood did not boil during the whole time the ungodly French soldiers occupied the kingdom of Naples." The reader can imagine the fermentation of the populace, the acrimony of the devotees, the fears of the peaceful citizens, and satisfaction of the priests. The complot was organized, and the time of a second Sicilian vesper was appointed, at the procession with the blood of St. Genajo, (when all the populace, and Lazzaronies are gathered,) then the signal of the slaughter should be given. The day arrived; the high mass was celebrated, the blood of Genajo exposed to the adoration of the people; but it would not boil, not even liquefy. The spies of the French immediately informed the commander of the troop, of the imminent danger; who, without delay, gave orders that the whole army should occupy the principal streets of the city; *two* cannons were planted before the door of the church of St. Genajo, and at the different corners of the streets with lighted matches, and a special *order* to the vicar of the bishops, who celebrated the mass—"*That if in ten minutes St. Genajo should not perform his usual miracle, the whole city would be reduced to ruins;*" and in five minutes the saint was pacified—his blood liquefied and boiled. The "gloria in excelsis" was sung, the shouts of joy re-echoed in the air, and the French rejoiced with them, but not the disappointed priests.

The house of Loretto is one of the richest establishments of the pope, and the surest source to get money. As soon as the French troops occupied the papal dominions, Napoleon ordered, "that the silver statues representing the apostles, should be taken from that house and melted, and coined, with his bust on it, in order that they might be faithful to the command of their Master, who ordered them "to go into all the world," but not to remain inactive in the house of Loretto, and court the lady. His messengers came to the house, but the twelve apostles were already gone. When Napoleon was informed that the silver apostles undertook the voyage before his messengers arrived, he said—"Never mind the apostles; I have the *Vicar* of Christ, and he shall not escape:" and carried the pope Pius VII. to France.

St. Anthony, the Stylite of Egypt, who lived upwards of

thirty years on the top of a pillar, was considered to have attained the highest degree of holiness."*

"A man who returned from the fiery regions, saw the miserable wretches there, unable to endure the heat on the right hand, throwing themselves into the equal torment of cold on the other."†

"St. Dominick, (the author and finisher of the Holy Inquisition,) was such a holy man, that he made the fiend, in the shape of a monkey, hold a candle for him till he burnt his fingers."

"At another time, St. Dominick fastened the devil, in the shape of a flea, to a book which he was reading, and only allowed him to skip from one page to another, as the saint turned over the leaves."

"*St. Dennis* and *St. Alban* carried their heads in their hands after they were beheaded."‡

"St. Anthony of Padua, preached on the same day and hour in Padua, in Italy; in Madrid, the capital of Spain; in Lisbon, the capital of Portugal, and in Rome. The apostles, on the day of Pentecost, preached in their own language, and were understood by all the nations at Jerusalem, or as some say, they preached in the different languages of the people who were at Jerusalem." St. Anthony of Padua, spoke not only Italian, Spanish, and Portuguese at the same time, but was also *omnipresent* in the different parts of Europe.

If I would continue to relate the absurd miracles which are authenticated by the church of Rome, and believed by the papists as *facts*, I could write a volume in folio; but as this would be a useless expense for myself, and of no profit for my readers, I will make an appeal to the Roman Catholics, as well as to Protestants. The first I entreat not to trifle with their soul's salvation, but to inquire into the truth: to read the Bible, for in that only they will find the hidden treasure, the pearl of great price, the truth as it is in Jesus. And if I have said any thing which might have wounded their feelings, I can assure them that it was not my intention to attack any person, or wound any man's feelings, but enlighten those who know little of the intrigues of the church of Rome, and lead them to the pure fountain of life, Jesus Christ. And the Protestants I beseech to pray without ceasing for the conversion of the church of Rome. May God grant it in his tender mercies.

* Omicron's third letter, p. 58. † See Release from Purgatory, p. 309.
‡ Omicron's third letter, p 64.

THE END.

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